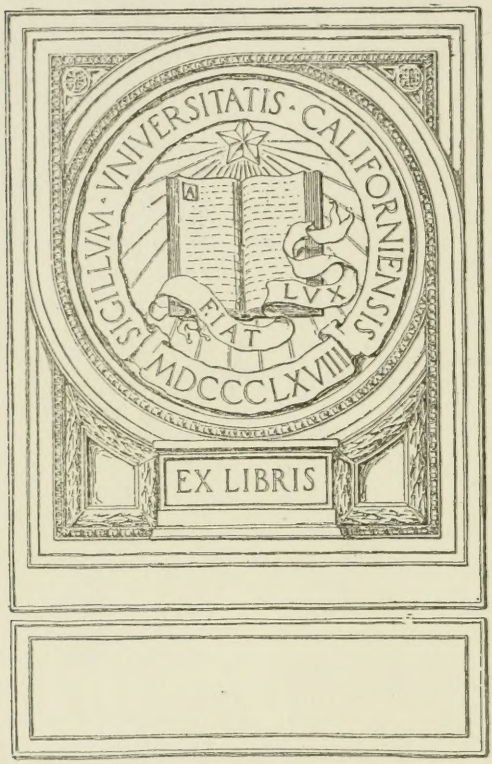
GIFT OF
HORACE W. CARPENTIER



LIBRARY USE ONLY

A CATALOGUE

OF THE

PERSIAN MANUSCRIPTS

IN THE LIBRARY

OF THE

UNIVERSITY OF CAMBRIDGE

BY

EDWARD G. BROWNE, M.A., M.B.
FELLOW OF PEMBROKE COLLEGE, CAMBRIDGE
UNIVERSITY LECTURER IN PERSIAN

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS

CAMBRIDGE
AT THE UNIVERSITY PRESS
1896

ARMADILLO

A CATALOGUE

OF THE

PERSIAN MANUSCRIPTS

IN THE LIBRARY

OF THE

UNIVERSITY OF CAMBRIDGE.

London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.
and **Glasgow**: 263 ARGYLE STREET.

Leipzig: F. A. BROCKHAUS.
New York: MACMILLAN AND CO.

A CATALOGUE

OF THE

PERSIAN MANUSCRIPTS

IN THE LIBRARY

OF THE

UNIVERSITY OF CAMBRIDGE

BY

EDWARD G. BROWNE, M.A., M.B,
FELLOW OF PEMBROKE COLLEGE, CAMBRIDGE;
UNIVERSITY LECTURER IN PERSIAN.

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.
1896.

Leyden:
PRINTED BY E. J. BRILL.

TABLE OF CONTENTS.

	Page
Introduction	IX
Addenda (Nos CCCXXXVII—CCCXLIII)	XXXIV
Gospels and Christian Theology (Nos I—VI)	1
Islámo-Christian Controversy (Nos VII—XI)	7
Qur'án and Commentaries (Nos XII—XIX)	13
Muḥammadan Traditions, Law, Theology & Ethics (Nos XX—XXVI)	46
Isma'ílí Doctrine (No XXVII)	69
Ṣúfíism (Nos XXVIII—XXX)	87
Zoroastrianism (Nos XXXI—XXXII)	91
Hindúism Nos XXXIII—XXXVIII)	93
General History (Nos XXXIX—LXII)	99
History of Creeds & Sects (Nos LXIII—LXIV)	120
History of Imáms (Nos LXV—LXVI)	122
History of Tímúr (Nos LXVII—LXX)	143
History of the Ṣafavís (Nos LXXI—LXXV)	145
History of Nádir Sháh (No LXXVI)	151
History of the Afghans (Nos LXXVII—LXXX)	152
General History of India (Nos LXXXI—LXXXIV)	154
Sultans of Dihlí (No LXXXV)	159
History of the Tímúrides (Nos LXXXVI—CII)	160
Local Histories of India (Nos CIII—CVIII)	177
Biographies and Travels (Nos CIX—CXVI)	187
Letters, Official Papers, etc. (Nos CXVII—CXX)	195
Cosmography (Nos CXXI—CXXIII, and CXXVI)	201—4 and 208—210
Ethics (Nos CXXIV—CXXV)	205—208

Page

Medicine (Nos CXXVII—CXXIX) 211
Farriery (No CXXX) 213
Geometry, Geomancy, and Magic (Nos CXXXI—CXXXV) 215
Science of Swords. — Physiognomy (No CXXXVI). 223
Agriculture (No. CXXXVII) 226
Lexicography. — Persian Dictionaries (Nos CXXXVIII—CXLVIII) 227
Lexicography. — Arabic-Persian Dictionaries (Nos CXLIX—CLX) 236
Lexicography. — Persian-Turkish Dictionaries (Nos CLXI—CLXIV) 243
Lexicography. — Persian-Latin Dictionaries (Nos CLXV—CLXVI). 248
Lexicography. — Persian-Hindustání Dictionaries (Nos CLXVII—CLXVIII) 250
Lexicography. — Miscellaneous (Nos CLXIX—CLXXII) 251
Arabic Grammar (Nos CLXXIII—CLXXVIII) . . 257
Prosody and Rhetoric (Nos CLXXIX—CLXXXII). 265
Epistolary Models, etc. (Nos CLXXXIII—CXCIII). 274
Calligraphy, etc. (Nos CXCIV—CXCV) 284
Poetry. — Firdawsí (Nos CXCVI—CCI) 286
„ 'Omar-i-Khayyám. — Naẓírí (No CCII). 292
„ Saná'í (Nos CCIII—CCIV) 294
„ Anvarí (Nos CCV—CCVII). 298
„ Kháqání (Nos CCVIII—CCIX) . . . 300
„ Ẓahír-i-Fáryábí (No CCX) 302
„ Niẓámí (Nos CCXI—CCXVIII) . . . 303
„ Farídu'd-Dín 'Aṭṭár (Nos CCXIX—CCXXIII) 310
Poetry. — Jalálu'd-Dín Rúmí (Nos CCXXIV—CCXXXI) 313
Poetry. — Sa'dí (Nos CCXXXII—CCXLIX). . . 327
„ Maḥmúd Shabistarí (No CCL). . . . 340
„ Amír Khusraw of Dihlí (Nos CCLI—CCLIV). 341

Page

Poetry. — ʻAṣṣár of Tabríz (No CCLV) 345
„ Ḥáfiẓ (No CCLVI—CCLXIII). . . . 346
„ Maghribí (No CCLXIV). 351
„ Sháhí of Sabzawár (Nos CCLXV—CCLXVI) 353
Poetry. — Jámí (Nos CCLXVII—CCLXXVII, CCXV and CCXCII) 307, 354, 374
Poetry. — Hátifí (Nos CCLXXVIII—CCLXXXII). 361
„ ʻÁrifí and Hilálí (Nos CCLXXXIII—CCLXXXV) 365
Poetry. — Rahá'í (No CCLXXXVI) 368
„ Akbarí (No CCLXXXVII). 369
„ Fahmí (No CCLXXXVIII). 370
„ ʻUrfí (Nos CCLXXXIX—CCXC). . . 371
„ Feyḍí (No CCXCI) 373
„ Abú Turáb (No CCXCII) 374
„ Qudsí (No CCXCIII) 376
„ Salím (No CCXCIV) 378
„ Masíh (No CCXCV) 379
„ Ṣá'ib (Nos CCXCVI—CCC). 380
„ Ṣáni' of Balgrám (No CCCI) 383
„ Tajallá (No CCCII) 385
„ Ghulám Riḍá (No CCCIII). 385
„ Kháqán (No CCCIV). 387
Anthologies (Nos CCCV—CCCVII) 388
Stories and Proverbs (Nos CCCVIII—CCCXXV) . 392
Manuscripts of Mixed Contents (Nos CCCXXVI—CCCXXVIII) 405
Recent Acquisitions (Nos CCCXXIX—CCCXXXV). 415
Manuscript hitherto unclassed (No CCCXXXVI) . 423

Index of Titles 426
Index of Names 436
Numerical Index 463
Corrigenda 472

INTRODUCTION.

The total number of manuscripts written in the Arabic character which are preserved in the Cambridge University Library amounts to nearly fourteen hundred, of which some 340, or, roughly speaking, one quarter, are written wholly or partly in the Persian Language. These manuscripts, with the exception of a few comprised in a class called "Christian Oriental", are commingled together on the shelves without regard to language or subject, arranged according to size and class-mark only. When, therefore, I undertook to make a Catalogue of the Persian MSS., my first business was to submit the entire contents of these shelves, whether Arabic, Turkish, Persian, Pushtú, Hindustání, or Malay, to a preliminary examination, and to draw up, for my own use, a rough list of the whole collection. From this I next constructed a hand-catalogue (comprising more than 50 pages of 25 lines each), wherein the manuscripts were arranged according to class-marks. Each page of this hand-list I divided into six vertical columns, of which the *first* contained the class-marks in proper order; the *second*, an indication of the language or languages in which each manuscript was written; the *third*, notes of the source (where ascertainable) whence they came into our possession; the *fourth* and *fifth*, titles and authorship; and the *sixth*, the position of each volume on the shelves. Only when this preliminary labour was accomplished could I actually begin to pre-

pare the work which I now, after four years of arduous though intermittent toil, submit, with no small diffidence, and a deep consciousness of imperfection, to the judgement of my fellow-Orientalists. If my task has taught me nothing else, it has at least taught me to appreciate at something like their true value the labours of my predecessors, who have smoothed my path and guided my steps, and whose works, constantly referred to in the following pages, were ever at my elbow.

To tell the history of our University Library, or even to attempt to trace the formation of the manuscript-collections which it contains, is no part of my duty, and I need only refer those who seek for information on this subject to the admirable articles contributed by Henry Bradshaw to the *Cambridge University Gazette* in February and March, 1869, and reprinted at pp. 181—205 of his *Collected Papers*. Of the formation of our collection of Oriental manuscripts, or, more precisely, of that portion of it which is written in the Arabic character, it is, however, incumbent upon me to give such account as the meagre records available have enabled me to compile. It might seem that there should be no great difficulty in determining at least the immediate source of the various bequests and donations of MSS. which have entered the Library, but unfortunately the existing records are scanty, intermittent, and often lacking in the precision needed for the certain identification of the books enumerated in them. This, however, is a slight evil compared to the wholesale alteration of class-marks which took place about the middle of last century. "Nothing", says Henry Bradshaw (*loc. laud.*, p. 203), "could be more disgraceful than the way the manuscripts were literally shovelled into their places. No regard was paid to subject, none to the collection from which they came, none even to the size of the volumes; they were all put upon the

shelves just as they happened to have been brought into the room, and so stuffed away. When this was done, a catalogue was made which certainly does some credit to the compiler, though the Oriental manuscripts fared but badly; such descriptions as 'Thin, perhaps Turkish', or 'Liber mutilus' being allowed to pass without comment". The present class-marks of our Oriental manuscripts represent, therefore, not the careful, orderly arrangement of the seventeenth century, but the formless, fortuitous chaos of the eighteenth; and, worst of all, the older class-marks were in many cases erased or destroyed. Hence from the present class-marks of the older MSS. (**Dd.**, **Ee.**, **Ff.**, etc., up to **Oo**) nothing which is calculated to elucidate their history can be deduced. Thus the Erpenius MSS. bought for the Library by George Villiers, Duke of Buckingham, in 1625, and presented to the University by his widow in 1632 [1]), are variously marked **Dd.**, **Ee.**, **Ff.**, **Gg.**, **Ii**, **Ll**, and **Mm.**, each of which classes contains other MSS. from quite different sources, such as the collection presented by Nicolas Hobart in 1655, and the Royal Gift of Bishop Moore's books in 1715. The class-mark **Qq.** is assigned exclusively to the Burckhardt MSS. (300 in number, of which nearly all are Arabic), and it is only when we reach the **Additional MSS.** that the numbers begin to represent an approximately chronological sequence of acquisition. In the Numerical Index at the end of this volume I have indicated the sources whence the MSS. were derived, so far as I have been able to ascertain them; and I here note, in chronological order, the chief bequests and donations of which any record exists.

---

1) For fuller particulars of this transaction, see my *Description of an old Persian Commentary on the Qur'án* in the *Journal of the Royal Asiatic Society* for 1894, pp. 417—422.

[1632]

I. The Erpenius MSS., given to the Library in 1632 by Catherine, widow of George Villiers, Duke of Buckingham, formed the nucleus of our Oriental collection, nor have I been able to satisfy myself that our Library possessed before that date more than one or two Muhammadan manuscripts [1]). This munificent gift came at a particularly appropriate time, inasmuch as the Chair of Arabic at Cambridge was founded by Sir Thomas Adams in the same year, and bestowed on that eminent scholar Abraham Wheelock, who, together with the Professorship of Arabic, held the offices of Reader in Anglo-Saxon and University Librarian, to which last he was appointed in 1629 [2]). Of the Erpenius

---

1) In a Catalogue of Books in the University Library made in 1574 [MS. 31. 1. 5 in Registrary] mention is made of a Hebrew Pentateuch with Arabic and Persian glosses. In another Catalogue of 1582 [MS. 31. 1. 6. 10] mention is again made of it, and of two other books likewise given by Theodore Beza, which, according to a foot-note, were taken out of the Library in 1588 by Dr. Nevyle, Vicechancellor, and Dr. Perne, sent to the Lord Treasurer, and, apparently, never returned. „*Quâ in re viderint quorum interest*", adds the scribe. Amongst the benefactions to the Library in 1631 [MS. 31. 2. 9] is mentioned the gift of a copy of the *Qur'án* in Arabic by William Bedwell, who was afterwards (in 1640) enrolled in the list of benefactors for presenting his Arabic Lexicon (now marked Hh. 5. 1—7, and Hh. 6. 1—2).

2) "We have often heard, that his Grace had bought in the Low Countryes the Librarie of Mr. Erpenius, Professor of the Orientall Tongues, in the universitie of Leyden, with intention to bestow the said Librarie upon the University of Cambridge: in which are thought to be many good monuments of note, especially in the Arabick and Orientall Languages; that your Grace would be pleased, out of your noble disposition, to adorn and enrich our universitie with this Treasure; this is our boldnes to petition to your Grace at this time. And now of late it hath pleased God, to stirr us up this favour by others, that a liberall yearly stipend for an Arabick Professor is bestowed upon our University, there wanteth now but matter and store of Bookes to encourage and cherish this new studdy amongst us." [Baker MSS. 33, p. 214 *et seq.*, Letter from the University to the Duchess of Buckingham].

MSS. we possess not only the printed list appended to Gerard Vossius' funeral oration on Erpenius, delivered on Nov. 15, 1624, and published at Leyden in the following year, but also another contemporary list contained in a manuscript *Catalogus librorum quos habet Bibliotheca Publica Academiæ Cantabrigiensis*, which comprises 90 written leaves of entries extending from 1632 to 1718. This manuscript Catalogue, referred to in the printed *Catalogue of Manuscripts* (Cambridge, 1856—1867) by the class-mark **E B. 9. 12** which it then bore, is now called **Oo. 7. 52**; and this change of class-mark so effectually concealed its identity that its re-discovery was only effected a few days ago. Notes in the older MSS. frequently refer to it as the "Catalogue of Benefactors". The first entry (pp. 1—3) which it contains is the Duke of Buckingham's gift; and, since the identification of the Erpenius MSS. is a matter of considerable interest to all Orientalists, I trust that I may be pardoned for printing this list in full, with the addition of the present class-marks, and the corresponding descriptions given by Vossius in his *Catalogus librorum Orientalium, qui ..... in bibliothecâ Erpenianâ exstant.* These additions are distinguished from the text of the original list by being enclosed in square brackets. The modern class-marks, printed in heavy type, follow those originally assigned to the MSS. on their arrival at Cambridge; and the descriptions of Vossius (abridged, in some cases, to save space) are italicised.

Ex dono viri Nobilissimi Georgii Villiers
Ducis, Marchionis, Comitis de Buckingham
et Cancellarii Academiæ Cantabrigiensis.

]-[A. β. 18 [**Ll. 6. 22**] Grammatica dicta تَصْرِيف verborum scilicet inflexio. [تصريف, *tractatus grammati-*

cus de verbis et eorum flexionibus in 8vo.]

]-[A. γ. 35 [**Ll. 6. 10**] Liber criticus dictus Sacha Persicus. [صحاح عجمی *Dictionarium Persico-Turcicum, elegans et satis magnum, in 4. Cui annexa est Grammatica linguæ Persicæ in 4.*]

]-[A. γ. 21 Liber ritualis de lotionibus poculisque Mahumetanicis.

]-[A. β. 17 Dictionarium Arab. Pers. Turcicum. [*Dictionarium Arab. Pers. Turcicum, sed exiguum, et tria tantum vocum millia continens, in 4.*]

]-[A. β. 21 [**Ll. 6. 27**] Preces Alcoranicæ quædam Arab. et quædam Turcicæ. *Colloquium jucundum inter Muhammedem et Diabolum.* 8.]

]-[A. β. 29 [**Ii. 6. 47**] Dictionariolum Persicum-Turcicum. [*Rudimenta linguæ Persicæ, Turcice explicata, et à primâ voce Danisten. In* 8.]

]-[A. β. 28 [**Ii. 6. 49**] Princeps poetarum Turcicorum Giem Soltan. [جم سلطان. *Princeps poetarum Turcicorum.*]

]-[A. γ. 32 [**Mm. 6. 2**] Gram. Arabica. [*Grammatica Arabica, cujus initium est* ضربان الاسم *in 4.*]

]-[A. β. 16 [**Ll. 6. 6**] Tractatus Persicus Alcoranicus.

]-[A. β. 22 [**Ll. 6. 32**] Meditationes Arabicæ etc. Item Liturgia Coptica.

]-[A. β. 26 [**Ll. 6. 8**] Van Mecha Arab. Liber religiosus preceptorum.

]-[A. β. 30 [Ii. 6. 45] Commentariolus Turcicus in partem Alcorani. [*Excerpta quædam ex Alcorano. Arabicè et Malaccice, sed charactere Arabico.*]

]-[A. β. 31 [Ll. 6. 28] Alcorani portio. Item præcationes Arabicæ.

]-[A. β. 23 Meditationes Persicæ et Arab. Mahumetanicæ.

]-[A. γ. 29 Liber Astrologiæ coniecturalis.

]-[A. γ. 28 [Ll. 5. 31] Miscellanea Turcica et Arabica.

]-[A. γ. 26 [Gg. 6. 40] Alcoranica quædam et alia Arab. ab ipso Erpenio descripta. [مجموع الغرايب و نصيحة الملوك .4 العجايب 4].

]-[A. β. 32. [Dd. 3. 82] Preculæ Arab. Mahumetanicæ.

]-[A. β. 33. [Dd. 5. 59] Libellus dictus Alarbahun alabdalo.

]-[A. γ. 24 [Ll. 6. 9] Superstitiosæ Speculationes de lotionibus aliisque ritibus Mahumetanicis.

]-[A. γ. 15 [Ll. 6. 5] Tractatus Turcicus de pseudopropheta Mahumet. [حكاية الحسين (*sic*) مقت ... *charactere Arabico, sed linguâ Malaccanâ.*]

]-[A. β. 15 [Ll. 6. 15] Loci communes morales Arab. Item liber historicus Persicè.

]-[A. β. 4 [Gg. 5. 22] Liber Japonicè. [*Liber Indicus aliis characteribus ignotis, et magnam partem aliquo modo referentibus omega Græcorum, cum longis caudis,*

rectâ deorsum tendentibus. In Fol.]

]-[A. α. 13 [None assigned] Liber Chinensis. [*Liber Chinensis charactere chinensi in papyro duplicato byssina.*]

]-[A. β. 20 [Ll. 6. 26] Preculæ Mahumetanorum.

]-[A. γ. 27 [Ll. 6. 17] Poesis Ibni-thaghib cum commentario [عروض ابن الحاجب. *Ejusdem materiæ liber alius cum prolixo quoque et docto commentario, in 4.*]

]-[A. γ. 18 [Ll. 5. 23] Regni Turkestanis historiæ pars prima *(sic)*. [*Historia regni Turckestanis pars quinta, continens vitam et res gestas magni eorum regis Firuzi. annos non video citari, quod tamen fortassis alicubi sit.*]

]-[A. β. 19 [Ll. 6. 25] Præces Arab. et Turcicæ Mahumetanicæ.

]-[A. γ. 17 [Dd. 5. 37] Historia Josephi filii Jacobi Turcicè. [قصة يوسف. *Historia Josephi Patriarchæ 4.*]

]-[A. γ. 10 Gramm. Arab.

]-[A. γ. 19 Logica Arab.

]-[A. γ. 13 [Gg. 6. 41] Lexicon Arab. Turcicum. [*Aliud* (Dictionarium) *auctore Mustapha fil. Ahmedis in 4*].

]-[A. β. 12 Liber Persicus.

]-[A. γ. 8 Logica quædam et philosophica hebraicè. [*Varia philosophica, logicalia, et metaphysicalia.*]

]-[A. γ. 3 [Mm. 6. 26] Commentarius Rabinicus mutilus in portionem veteris Test.

]-[A. β. 24 Tractatus Medicinæ hebraicè.

[*Libellus medicus de temperamentis in octavo.*]

]-[A. γ. 31 [?**Mm. 6. 29**] Liber mutilus Philosophicus et Astrologicus characteribus Syriacis.

]-[A. β. 8 [**Gg. 2. 14**] Liber medicinæ Syriacè mutilus.

]-[A. β. 7 Liber medicinæ de unguentis.

]-[A. γ. 20 [**Ff. 5. 11**] Grammatica Arab.

]-[A. γ. 6 [**Mm. 6. 30**] Rabbi Mosis Narbonensis philosophia.

]-[A. γ. 4 [**Mm. 6. 27**] Liber mathematicus hebr. initio et fine valde mutilus. [*Almagestum Ptolomæi Arabicè, sed Charactere Ebræo elegantissimo cum accuratissimis figuris.*]

]-[A. β. 6 [**Gg. 5. 29**] Avicenna Arabice de morbis particular. [*Saidus Abulhasenus de morbis particularibus, liber elegans, in magno quarto.*]

]-[A. β. 5 [**Gg. 5. 25**] Orationes decem D. Jala-[l]uddini Persicè. [مقالات طبال الدين *(sic)*. *Ejusdem argumenti liber alius, nec multo minori mole, continet autem tanquam commentarium in librum primum Mesnevvi, in 4.*]

]-[A. γ. 34 [**Dd. 12. 3**] Liber de passionibus animi et ethica quam plurima Arabicè. [ديوان الصبابه. *De naturâ amoris opus vere aureum, ex Poetis, Philosophis, Historicis et Oratoribus plurimis collectum à Mahabuddino filio Abuhaglæ in 4. Scriptura satis difficile lectu.*]

]-[A. γ. 1 Testamentum Nouum Arabicum. [*Quatuor Evangelia in 4 bis.*]

]-[A. γ. 22 [? Gg. 6. 30] Liber psalm. characteribus Syrac. *Liber Psalmorum Arabice, charactere Syro. est versio liberior et sese diffundens plusculum. in 4.*]

]-[A. γ. 12 [Mm. 6. 23] Lib. diversarum grammat. a Mahumede Ibun Melic. [*Commentarius prolixus et eruditus in Grammaticam Arabicam Ibnu-Melici dictam* الالفية *in 4.*]

]-[A. γ. 23 [Dd. 10. 9] Etymolog. syriacum. [*Etymologicum Syrum, quo ratio Grammatica omnium vocum difficiliorum ambiguarum atque obscuriorum accurate explicatur ordine alphabetico auctore Elidoco Presbytero Mylytino.*]

]-[A. γ. 14 [Gg. 6. 39] Dictionarium Turcico-Arabicum.

]-[A. γ. 36 [Gg. 5. 27] Testamentum Arab.

]-[A. β. 10 [Dd. 4. 28] Liber Arab. de lapidibus pretiosis. [ازهار الافكار. *De lapidibus pretiosis liber eximius, Auctore Ahmede Abtingæo...,* كتاب هرمس *cui annexus est Hermetis liber de lapidibus pretiosis, cui et alius ejusdem argumenti accedit auctore* المجريطى *in 4. anno Hegiræ* 749.]

]-[A. β. 9 [Gg. 2. 13] Gheraibul mesail Persicus.

		[غرايب المسايل. *Similis argumenti liber satis magnum et elegans quoque volumen, in 4.*]
]-[A. β. 13		Dictionarium Arab. congestum ex variis autoribus.
]-[A. γ. 11	[Dd. 10. 7]	Poesis sive taleif sheich Amami. [*(sic)* القصيدة الجزرجية. *Brevissimus et subtilissimus libellus, de arte poetica Arabum, auctore Abdalla filio Muhammedis Chazragæo, cum prolixo atque incredibilis eruditionis et accurationis commentario, Muhammedis fil. Abubecri Mahrumæi, in 4 charta serica. rarus admodum et carus liber.*]
]-[A. γ. 16	[Gg. 6. 35]	Liber Astronomicus mutilus.
]-[A. γ. 30	[Dd. 3. 79]	Poesis mystica qua ascendit anima ad Deum.
]-[A. γ. 25	[Ll. 5. 24]	Rituale superstitiosum Mahumetanicum [*(sic)* كتاب المختار للفتوى. *Constitutiones et regulæ juris, tum civilis, tum Ecclesiastici, sectæ Abuhanifiticæ, quæ una est ex quatuor Muhammedicis.*]
]-[A. γ. 5	[Mm. 6. 24]	Tractatus logici Aristotelici Hebraicè.
]-[A. γ. 7.	[Mm. 6. 25]	Quæstiones Philosophicæ Hebraicè.
		Commentarius Alcoranicus.
	[? Mm. 4. 18] (2 vols.)	Lexicon Syro-Arabicum. [*Dict. linguæ Syræ Bar Bahluli, Syriace et Arabice explicatum, opus admodum ingens, in Fol.*]

]-[A. α. 11 [Gg. 5.16] *Liber Cabbalisticus* de excellentiis et utilitatibus Alcorani. [كتاب الدر النظيم. *De excellentiâ et utilitate Alcorani liber Cabalisticus, auctore Muhammede fil. Ahmedis in fol.*]

]-[A. α. 6 [?Mm. 4.15] Commentarius Persicus in Alcoranum.

]-[A. α. 2 [Gg. 5.17] Comment. in librum Theologicum dictum المعارف. [تذييل المعارف. *Commentarius in librum Theologicum dictum* المعارف *in Fol.*]

]-[A. β. 1 [Ll. 6.14] Dictionarium Arab. Vol. 1.

]-[A. β. 2 [?Gg. 2.10] Ejusdem Vol. 2. Giuwaræi.

]-[A. β. 3 [?Gg. 2.11] Volumen 3 eiusdem.

]-[A. α. 12 [Dd. 2.38] Dictionarium Arab. locupletissim. Giuwaræum. [صحاح الجوهرى. *Dictionarium Arabicum locupletissimum .... Auctore Ismaële Abunasro filio Hammadi Gjeuwaræo in Fol. duobus voluminibus, cum vocalibus omnibus. Scriptum exemplar est Bagdadi, anno Hegiræ 673.*]

]-[A. α. 9 [?Gg. 4.22] Historia Persica.

]-[A. α. 10 [?Gg. 4.23] Eiusdem historiæ vol. 2.

]-[A. α. 3 [Ee. 5.8] Portio Bibliorum hebraicè. [*Volumina tria Bibliorum in pergamento cum Masora, et alicubi cum Targum et* פירוש. *Pentateuchus desideratur. Fol.*]

]-[A. α. 4 [Ee. 5.9] Bibl. vol. 2.

]-[A. α. 5 [Ee. 5. 10] Item vol. tertium Bibl.

]-[A. α. 14 [Ll. 2. 4] Versio Syriaca prophetarum liber eximius [*Prophetæ omnes majores et minores in Fol.*]

]-[A. α. 1. [Gg. 3. 30] Syriaca Miscell. cuiusd. S. Georgii, et dialogus inter Deum et Mosem Arabicè versus finem.

]-[A. α. 7 [Gg. 5. 14] Dictionarium Arabicum prestantissimum dictum Kamus. [القاموس الاعظم. *Dict. Arabicum præcedente multo locupletius, sed tamen contractius, ut mole (cum iisdem scribitur characteribus) non sit multo magis. Auctore Muhammede fil. Muhammedis, fil. Jacobi Firuzabadæo, valde minuto, sed elegante charactere, in Fol. uno volumine, et charta serica.*

]-[A. α. 8 [Gg. 5. 15] Chalifarum Historia.

]-[A. β. 14 [Mm. 6. 1] (actually marked]-[A. β. 36) Biur Alcoranicus difficiliorum vocum Alcorani explicatio [*Biur Alcoranicus, seu notæ in Alcoranum doctissimæ. In 8 magnum volumen eleganter scriptum*].

]-[A. β. 27 [Ii. 6. 50] Lexicon Hebraicum. M. S.

]-[A. γ. 2 [? Mm. 6. 31] Explicatio dicti secundi e libro de Anima. Hebr.

]-[A. γ. 9 [? Mm. 6. 32] Logica Hebr.

]-[A. γ. 33 [Ll. 6. 12] Commentatiuncula in Psalm. etc. Arabicè at characteribus Syriacis.

]-[A. β. 25 [Ll. 6. 31] Liber de ritibus.

]-[A. β. 11 [Mm. 6. 28] Liber mutilus charact. Rab.

[*Liber quidam alius charactere vulgo Judæis Hispaniensibus usitato.*]

]-[A. α. Some characters upon reeds bound in with two sticks and strings or rather of the leaves of a Toddy tree writt in the Industan character consisting of 123 leaves. Eight and twenty loose leaves in folio and paper. [*Liber Indicus linguâ et literis Malaccicis, elegantissime Coccisii foliis insculptis.*]

]-[A. β. 33 [**Dd. 5. 35**] Saidi Ben Batric Ecclesiastica Historia. [*Hist. Eccles. Saidi fil. Batrici Patriarchæ Alexandrini à conditu mundi, ad ejus usque Tempora, id est annum Christi 940. in 4. Cuique annexus est ejusdem liber de rebus Siciliæ, post quam à Saracenis capta est 4.*]

In the above list, most of the identifications, save such as are marked with a query, are certain, either because the old class-mark is still visible in the MS., or because it bears an inscription exactly tallying with the titles given in our manuscript *Cat. librorum*, or in the printed catalogue of Vossius. Of these two catalogues, the former is the less accurate, so that, for example, most of the Malay MSS. are called "Turkish".

[1653—6]

II. The next considerable gift of Oriental MSS. which I find recorded is that of **Nicolas Hobart,** Fellow of King's College, in 1655. The list of these MSS., (and

of some other books given at the same time, which I deem it unnecessary to mention in this place) occurs at p. 54 *et seq.* of the above-mentioned manuscript catalogue, and runs as follows.

> Ornatissimus vir Nicolaus Hobart Collegii Regalis quondam socius et huius Academiæ insigne ornamentum hos infra scriptos codices Itinere suo Constantinopolitano sumptu haud modico curâ non minori conquæsitos Publicæ Bibliothecæ Cantabrigiensi dono dedit: Anno: 1655.

]-[B. β. 5		Elchaib Acmat Tabulæ Astronomicæ Arabicè. In fine delin: Templi Meccæ.
]-[B. β. 6	[**Ll. 5. 25**]	Dictionarium Persico-Turcicum in quo vocabula Persica lineola rubra notantur — cætera Turcica sunt.
]-[B. β. 7	[**Gg. 6. 31**]	Lexicon Arabo-Persico-Turcicum.
]-[B. β. 8	[**Gg. 6. 32**]	Biharistan sive vern. a Propheta Mawlana Persa mystagogo (ante annos 160) authore Sectæ Dervisiorum lingua Persica conscriptum, in quo plurima de Dei providentia aliisque divinis attributis precipuè in florum arborumque varietate, amœnitate et pulchritudine elucentibus.
]-[B. β. 9	[**Ee. 6. 36**]	Dogmata Ecclesiæ Cophtorum e Chrysostomo, Cyrillo, etc. Arabicè.
]-[B. β. 10	[**Ll. 6. 24**]	Sheh Afdolidin el Cowangee tractatus Log: et Philos: Arabicè.

]-[B. β. 11	[Ll. 6. 20]	Achmet Immaum opuscula Historica et philosophica. Arabicè.
]-[B. β. 12	[Ll. 6. 19]	Hoja Tevarich Historia mundi. Arabicè.
]-[B. β. 13	[Ll. 6. 18]	Tractatus tredecim de variis materiis potissimum Mahumetanam superstitionem spectantibus, partim Persicè partim Arabicè.
]-[B. β. 14	[Gg. 6. 34]	Commentarius vel expositio in Beharastan.
]-[B. β. 15	[Gg. 6. 33]	Historia Auguzianorum et Jenkizianorum et Seljukianorum et Othmaniorum.
]-[B. β. 16	[Dd. 11. 8]	Historia Arabica Almakrizi.
]-[B. β. 17	[Dd. 12. 1]	Galeni Commentarius (Arabicus) in quosdam libros Hippocratis.
]-[B. β. 18	[Ll. 6. 13]	Gulistan. Rosarium Persicum.
]-[B. β. 19	[XVI. 6. 32]	Dictionarium Italico-Turcicum. Johanne Molino interprete Romæ, 1641. (Printed).
]-[B. β. 32		Epitome historiæ Turcicæ unacum genealogia Regum Turcicorum a diluvio usque ad tempora Baiazetis secundi deducta quo tempore conscripta videtur hæc historia.
]-[B. β. 33	[Mm. 6. 3]	Historia sive Romanza Josephi Zilchaii.
]-[B. β. 34.		
]-[B. β. 35	[Ll. 6. 23]	Achmetis Ben-Georgiani directorium sive de ratione Juris ex præscripto legum Mahumetanarum administrandi.

]-[B. β. 36 [**Ll. 6. 7**] Poema Shah Dervish. Pers.

Some others of our Oriental MSS. can be traced back to donors of the seventeenth century. Thus at p. 43 of our manuscript *Catalogus librorum* mention is made of 8 volumes given (about 1653) by William Moore of Caius College, amongst which is one marked]-[B. β. 4 (now **Ll. 6. 2**) and described as "Idiomate Persico M. S." Pp. 47—51 of the same volume contain a list of books given to the Library in 1655 by John Rant, ex-Fellow of Caius College, amongst which I find the entry "]-[B. β. 31. MS. Mahumetanicus Persicè". This volume, unfortunately, I have not yet been able to identify. In 1658 William Breton, B. D., of Emmanuel appears to have given a few Oriental MSS. to the Library, amongst them the MS. now marked **Gg. 3. 27.** (formerly]-[B. γ. 3) containing Arabic astronomical tables; while a Turkish MS. now marked **Dd. 6. 2** (formerly]-[B. γ. 9) was given, probably about the same time, by Francis Hues. Other Muhammadan MSS. which originally bore class-marks consecutive to those just mentioned (*viz.*]-[B. γ. 5 = **Mm. 1. 22**;]-[B. γ. 6 = **Mm. 1. 23**;]-[B. γ. 7 = **Ff. 5. 3**;]-[B. γ. 8 = **Ff. 5. 9**; and B. γ. 10 = **Dd. 5. 74**) were very probably included in one or other of these donations. In 1656 (*Catalogus librorum*, p. 41) William Crow gave six books, amongst which was included the MS. now marked **Dd. 12. 10** (formerly]-[B. β. 29) described as "Abenezræ Sepher Tephilloth" (pp. 218—220 *infra*). The gift by Ravius of an Arabic MS. described as "Razis Institutiones logicæ", and marked]-[B. β. 3 (not yet identified) is also mentioned at p. 46 of the *Catalogus*. Lastly, the gift of a Chinese book ("]-[B. β. 1. Liber Chinensis idiomatis") by Henry Isaacson, "quondam (*viz.* 1599) Aulæ Pembrochianæ Alumnus", is, perhaps, worth recording as a matter of curiosity.

[1715].

III. We now come to the eighteenth century; and here the first, as well as the most important, gift was that of **King George I**, who, in 1715, presented to the University of Cambridge the library of John Moore, Bishop of Ely, containing 30,755 volumes, of which 1790 were MSS. [1]) These books are, as a rule, easily to be recognized by the book-plate with the inscription "Munificentiâ Regiâ, 1715" which is affixed to each. A number of our Oriental MSS. are derived from this source, and amongst them, as will be seen by referring to the *Numerical Index* at the end of the book, not a few Persian. In Bernard's Catalogue (Oxford, 1697), part II, pp. 377—8, forty-four Oriental MSS. (Nos 612—655) are enumerated in the list of Bishop Moore's books. Unfortunately, as Henry Bradshaw says (*Collected Papers*, p. 201), there are no inventories of his library preserved, "not even of the MSS., so that it is impossible to say what ought to be there and what treasures we might have had; but it is sufficiently disheartening to find traces of books which we happen to know were here during that period, but which are now irrecoverably lost."

[1727].

IV. The next gift we have to note is that of the **Rev. George Lewis**, Archdeacon of Meath, who, in 1727, gave to the Library a cabinet containing a valuable collection of Oriental MSS. (mostly Persian) and some other eastern curiosities brought from India. This collection has been preserved intact, and the MSS. contained in it, besides their original marks, are numbered consecutively from **Add. 178** to **Add. 254**. A summary catalogue of these, containing 14 pp., was

---

1) Cooper's *Memorials of Cambridge*, vol. III, p. 71.

printed the same year. It is entitled *Catalogus Librorum Orientalium MSS., Nummorum, aliorumque Cimelior., quibus Academiæ Cantabrigiensis Bibliothecam locupletavit Reverendus Vir Georgius Lewis Archidiaconus Midensis 1727*". Catalogues in manuscript of the same are also preserved in the Registrary (MS. 31. 1. 17). According to a pencil-note of Bradshaw's, the valuable MS. of the Persian version of *Qazwíní* marked **Nn. 3. 74** was given to the Library in 1770 by Archdeacon Lewis's son.

[1805—6.]

V. Coming to the nineteenth century, the gift of 80 vols. of Eastern MSS. (chiefly Hebrew and Syriac) by the **Rev. Claude Buchanan, LL. D.,** in 1805—6 deserves mention, although, so far as I have been able to ascertain, only one Persian document (**Add. 286**) is included amongst them. A manuscript catalogue of these books, bearing the class-mark **Nn. 6. 45**, is preserved in the Library, while Grace Book Λ in the Registrary contains, at pp. 462 and 481, letters of thanks to the donor dated March 15, 1805, and March 21, 1806. The gift is also recorded at p. 20 of the Donation-book for 1800—1865, under the year 1809. Besides the 80 vols. of MSS. it included "a miniature picture of His Highness Sarabhoji, Rajah of Tanjore... painted by an Hindoo artist and... presented by His Highness to C. Buchanan, Sept. 1806." This portrait is now exhibited in Show Case C.

[1806.]

VI. In the year 1806 three MSS. (a *Qur'án*, **Nn. 3. 75**; an illuminated *Sháhnáma*, **Add. 269**; and a copy of the *Kulliyát* of *Sa'dí*, **Add. 270**) from the library of Tippoo Sultan were presented to the University by the directors of the East India Company. (See Stewart's *Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore*, p. 1). The letter of thanks

for this gift (Grace Book Λ in the Registrary, p. 499) is dated Dec. 8, 1806.

[1819.]

VII. In the year 1819 our Library was enriched by the valuable collection of MSS. (for the most part Arabic) bequeathed to it by that great traveller and Orientalist John Lewis Burckhardt. This collection comprises 300 volumes (numbered consecutively from **Qq. 1** to **Qq. 300**) and 10 bundles of fragments (papers, letters, tracts, note-books, and other documents) numbered **Add. 273** to **Add. 282**. It comprises some of the choicest gems of Oriental literature which we possess, as, for example, the ancient and unique MS. (dated A. H. 428 = A. D. 1036—7) of Abú Ḥátim's *Kitábu'l-Mu'ammarín*, now marked **Qq. 285**. A catalogue of this collection, which leaves somewhat to be desired, was published by T. Preston, Fellow of Trinity College, and afterwards Lord Almoner's Professor of Arabic, in 1853. It is entitled *Catalogus Bibliothecæ Burckhardtianæ, cum appendice librorum aliorum orientalium in Bibliothecâ Academiæ Cantabrigiensis asservatorum*, and comprises 64 pages. The numbers by which the Burckhardt MSS. are there described are the same which they now bear after the letters **Qq.** assigned to the whole class, but the "other Oriental MSS." (Nos. 301—304 and 315—387) described in the Appendix (pp. 60—64), though many of them still bear Preston's numbers, are now included in the classes **Nn. 3** and **Oo. 6**, as may be seen from the Numerical Index at the end of this volume. The MSS. belonging to the older classes (**Dd.**, **Ee.**, etc., to **Mm.**) are not noticed by Preston.

[1867—1895].

VIII. For nearly half a century after Burckhardt's bequest our Additional MSS. increased so slowly in number that, although the first succeeding to the Burck-

hardt fragments is numbered **Add. 284**, three Persian MSS. bought from Quaritch in April, 1865, bear no higher numbers than **Add. 327—329**, while of the intervening class-marks many are allotted to Adversaria and non-oriental manuscripts. In 1867—1868, however, **Mr. R. E. Lofft**, of Troston near Bury St. Edmund's, presented to the Library a number of Oriental (mostly Persian) MSS. collected by his father, Mr. Robert Emlyn Lofft, during a long residence in India. These MSS. are now numbered **Add. 407—430** and **Add. 584—587**. In 1868 two MSS. (**Add. 573—574**) were also given by **Mr. C. Mather**. Two years later, in 1870, the Library was enriched by some hundred volumes of Oriental MSS. (**Add. 746—847**) bequeathed by Professor H. G. Williams, B. D., of Emmanuel College, who held the Sir Thomas Adam's Professorship of Arabic from 1854 till the date above mentioned. From that time onwards our Oriental collection has continued to increase rapidly, both by donations and purchases, so that the number of our Additional MSS. now considerably exceeds 3000. Amongst these later donations and bequests I will only mention those of **Dr. William Wright** in 1873—4 (**Add. 887, 1079—1091**, and **2628**); of **Professor W. Robertson Smith** in 1894 (**Add. 3174—3203**); of **Mr. T. Brooks Bumpsted** (**Add. 3139**); and of **Mrs. Bensly** (**Add. 3210—3272**).

Thus far it has been my pleasant task to commemorate with the gratitude which is their just due the names of those benefactors who by their liberality in time past have made our Oriental Library what it is. In so doing, I am not, I confess, without a hope that others, moved by their example, and seeing likewise that our University is neither unmindful of those who thus befriend her, nor ungrateful for the benefits conferred upon her, may be led to emulate them in this matter; more especially because, amongst the great libraries of England, few, if any, are so liberal as ours in render-

ing their treasures accessible to students who need to consult them. But my chief motive in dwelling at such length on the names of those who have enriched our Oriental Library (and I fear that, notwithstanding all my pains, the list is incomplete, and that names deserving mention have been omitted), is my deep conviction that, inasmuch as the Library is and ought to be the very centre and heart of the University, surpassing in importance all other departments, no class of our benefactors merits so grateful a mention as this.

Of most of the Catalogues and lists of our Oriental MSS. hitherto compiled, both manuscript and printed, I have already had occasion to speak, but one or two others, besides the Librarian's manuscript lists of (1) Muhammedan MSS., (2) Christian Oriental MSS., (3) Orientalia, (4) Oriental Adversaria, and (5) Additional MSS., deserve mention. Thus there is a manuscript Catalogue compiled in 1753, and contained in 3 folio volumes marked **Oo. 7. 53—55**, wherein are enumerated all the MSS. belonging to the classes **Dd.** to **Mm.**, including the Oriental MSS., which last are as a rule very briefly described. This catalogue formed the basis of Nasmith's, a bulky manuscript volume, bearing on the first page the following inscription: — "*Codices MSS. in Bibliothecâ Publicâ repositos* [*Codicibus duntaxat Orientalibus exceptis, quos doctissimis Ling. Hebr. et Arab. Professoribus reliquit discutiendos*] *annis 1794, 1795 et 1796 Jussu Academiæ evolvit descripsitque Jacobus Nasmith.*" The general *Catalogue of Manuscripts* (vols. I—VI, 1856—1867), like Nasmith's, omitted the Oriental MSS., which it was intended to describe in a separate volume, to which reference is made whenever the classmark of a manuscript belonging to that category is mentioned. As early as 1825 (Grace-Book N in the Registrary, p. 77) Dr. Wait was commissioned to prepare a catalogue of the Oriental MSS., but of this (if it was ever actually begun) I can find no trace. In

1865 Henry Bradshaw, to whom the Library owes so great a debt, made a fresh and more successful attempt to secure the preparation of proper catalogues of the Eastern manuscripts. In a letter dated June 18, 1865 (*A Memoir of Henry Bradshaw* by G. W. Prothero, 1888, p. 128) he wrote: — "I have just set a Hungarian Rabbi [Dr. Schiller Szinessy] at work upon our Hebrew manuscripts, and with his knowledge and my method of cataloguing, I hope it may be a creditable book. But what with this and young Palmer [afterwards Professor Palmer] for the Arabic, and Miss Shields for the Vaudois manuscripts, all being paid out of my own pocket, it leaves me but little prospect of going abroad this summer." One volume of Dr. Schiller Szinessy's Hebrew Catalogue was published in 1876, and the work which death prevented him from completing is now being continued by Mr. Schechter. Professor Palmer's Catalogue of the Muhammadan MSS., written on slips, was not printed, but is still preserved in the Library. I have not made use of it in the preparation of this volume, thinking that it was best that my work should be entirely independent. With the exception of Mr. Cecil Bendall's *Catalogue of the Buddhist Sanskrit MSS.* (published in 1883) I think that I have now mentioned all that has hitherto been effected in this department.

Of the reasons which led me to undertake the preparation of this Catalogue it is hardly necessary to speak. That our Muhammadan manuscripts should have remained so long unknown to the outer world (for, as I have said, Professor Palmer's Catalogue was never printed) was obviously regrettable, and I determined to do what I could to remedy this defect. On November 5, 1891, in accordance with a recommendation of the Library Syndicate, a Grace of the Senate was passed authorising me to borrow from the Library any number of Persian manuscripts not exceeding five at a time for examination and description, and during the four years

which have elapsed since that date I have been constantly occupied during the leisure left me by other work with the preparation of this volume. That it may soon be followed by catalogues of the Arabic, Turkish, and other Muhammadan MSS. is my earnest desire; and, though I hope that these catalogues may be undertaken by others more competent than myself, I fully intend to continue the work which I have begun in case a worthier than myself should not be forthcoming. The classification which I have adopted is, in the main, copied from Dr. Rieu's monumental *Catalogue of the Persian MSS. in the British Museum*, but I have enlarged the descriptions of certain MSS. which appeared to me to be of special interest on the model of Baron Victor Rosen's *Manuscrits Persans de l'Institut des Langues Orientales*.

Notwithstanding all my care, certain Persian MSS., including several bundles of miscellaneous papers, which were placed in parts of the Library other than those usually allotted to Oriental manuscripts, escaped my notice until the printing of the Index had been begun. The descriptions of these I have been obliged to relegate to the Addenda.

Circumstances into which I need not enter rendered it impossible that this volume should be printed in Cambridge. The work was entrusted by the Syndics of the University Press (to whom I here offer my most sincere thanks for undertaking its publication) to Messrs E. J. Brill of Leyden, who have carried it out in a manner which meets with my fullest approval. Yet in spite of all their care, the difficulties which beset the superintendence of printing carried on abroad, at a distance from the author's abode, have inevitably led to the persistence in the text of a certain number of misprints which escaped my attention until it was too late to remedy them otherwise than by a note in the *Errata*. Another cause, however, is mainly responsible for these

(as I hope slight and immaterial) errata. The proof-sheets of the books which I have previously published have had the advantage of revision by other eyes than mine, but of these proof-sheets I have been the sole reviser, for I hesitated to impose on any of my friends the arduous labour of reading through pages so unattractive as those of a catalogue must necessarily be. For such misprints as these pages contain, then, I must assume the entire responsibility.

I cannot conclude without an expression of gratitude to the Librarian, Mr. Francis Jenkinson, for the constant help and sympathy which he has given me during the prosecution of my task, and to Mr. Alfred Rogers, Library Assistant, for his unvarying courtesy and readiness to assist me, even when most overwhelmed with other work.

ADDENDA.

The following manuscripts were, unfortunately, overlooked, in consequence of their having been placed in shelves or drawers apart from the other Oriental manuscripts, until the printing of the Indices had begun, and it was too late to incorporate them in the body of the Catalogue. Four of them (**Add. 3194—3197**) belong to the Robertson Smith bequest; the others consist of fragments, tied together in bundles of the most miscellaneous character, which were laid aside in drawers.

No. CCCXXXVII.

Add. 285.

A quantity of fragments, which, besides documents in Turkish, Hindustání, Syriac, and Arabic, comprise the following pieces in Persian.

(21) An abridgement of **Hátifí's** poem on the loves of **Leylá and Majnún**, contained in ff. 26 (ff. 25^b—26^b blank) of 22.8 × 13.0 c., and 11 l. Written in a good clear *ta'líq*; headings in red. The first line here = l. 2 on f. 14^a of the Calcutta edition of 1788, and the last = l. 7 on f. 36^a. See Rieu, pp. 652—3.

(31) Part of a Persian **Commentary on the Qur'án,** comprising 8 ff. of 25.4 × 15.2 c., and 31 l., written in a small, neat Persian *ta'líq*, with rubrications. F. 1^a blank. Ff. 1^b—2^a contain a list of the Names of God arranged in order of their numerical equivalents.

(46) A book of ff. 36 (f. 1, which must originally have been preceded by other leaves, as it begins abruptly, missing; ff. 29—36 blank); 31.5 × 20.0 c.; 18 l. Written in a clear but ugly Indian *ta'líq*; headings in red. Contents: —

(I) Part of a tale, apparently the **Story of the Seven Viziers,** beginning abruptly on f. 1^a: —

قبول کرد در تعلیم شاهزاده مشغول گشت تا پسر چهارده . . .

and ending on f. 16^a: —

فرزند خودرا در آغوش گرفت خیر و خیرات بسیار نمود از آن آن زنکهرا بقتل رسانیدند ۞

(II) Instructions to Muslims how to pray (ff. 16^b—17^a).

(III) التماس ملّا دو پیازه با جواب آن (ff. 17^b—18^b).

(IV) **Counsels of Buzurgmihr** to Núshírván (ff. 18^b—21^a).

(V) **Counsels of Loqmán** to his son (ff. 21^a—22^b).

(VI) „ „ „ „ „ „ (ff. 22^b—24^a)

(VII) **Counsels of Buzurgmihr** (ff. 24^a—25^b).

(VIII) The satirical **Definitions** of **Mullá Dú Piyáza** (Const. ed. of A. H. 1303 of 'Obeyd-i-Zákání, pp. 124—128). Ff. 26^b—28^b.

(52) Part of the **'Álamgír-náma** of **Munshí Muḥammad Káẓim b. Muḥammad Amín,** edited in the Bibl. Indica series (1865—8). See Rieu's *Catalogue*, pp. 266—267; Ethé, col. 127. Ff. 80 (1^a blank); 32.3 × 22.6 c.; 23 l. Written in an Indian *ním-shikasta*. Headings in red.

No. CCCXXXVIII.

Add 428 (1—5, and 6).

(1—5) **Five rolls of Persian letters** (from 5 to 7 in each roll, pasted together end to end), all written in India, and addressed, for the most part at any rate,

to some European official or officials. Two of them are dated A. D. 1809 and 1810, and all appear to have been written about that date. They seem to have been preserved by Mr. Lofft (of whose donation, according to a note of Henry Bradshaw's, they form part) as specimens of the epistolary style which prevailed in India at that time. The total number of these letters is 29.

(6) **Persian Genealogical Roll,** 8 inches wide and about 17 feet long, divided into 30 compartments or panels enclosed by double lines and measuring $7 \times 5^{3}/_{4}$ inches. The genealogies, which include most of the kings, heroes, prophets, and Imáms of Arabian, Jewish, and Persian race, begin on the first panel with *Húshang*, *Methuselah*, and *Qaḥṭán*, and end on the last with the 'Abbásid caliph *el-Muqtadir bi'lláh* (A. H. 295—320), the Búyid *'Aḍudu'd-Dawla* (A. H. 338—372), and *Minúchihr b. Qábús b. Washmgír* (A. H. 403—420). Numerous annotations in Persian as to the ages of the more celebrated Kings, the chief events of their reigns, and the periods for which they ruled, accompany the genealogical tree. The last two panels but one contain a brief account of seven post-Muḥammadan dynasties, the Omayyads, 'Abbásids, Sámánids, Búyids, Ghaznavids, Seljúqs, and Khwárazm-sháhs. Inaccurately and carelessly written in a bad Indian *ta'líq*.

N°. CCCXXXIX. Add. 429.

Lofft fragments 35—40, 42—45, 48—49.

A bundle of loose papers and fragments, numbered as above, of which 7 are wholly or partly Persian.

(35) Ff. 8 (ff. 4^{b}—8^{b} blank); 32×20.2 c.; 35 l. The beginning of vol. II of the **Siyaru'l-Muta'akhkhirín**, corresponding to pp. 1—7 of the second volume of the Calcutta printed edition (1833).

(36) Ff. 4 (28.2 × 21.2 c., 6 l.) containing a fragment of an Arabic work on definitions of terms employed in Logic, etc.

(37) Ff. 8 (ff. 1^a, 6—8 blank); 25.2 × 16.3 c.; 15 l. A few *ghazals* of **Sa'dí**, **Amír Khusraw**, **Ḥáfiẓ**, and **Hiláli**.

(38) Ff. 24 (ff. 1^a, 24 blank); 23.8 × 16.7 c.; 11 l. The **Shajaratu'l-amání** of **Mírzá Qatíl**, a treatise on the niceties of Persian grammar and idioms composed in A. H. 1206. See Rieu, p. 795^a, II.

(39) Ff. 4 (ff. 3—4 blank); 23.2 × 15.9 c.; 21 l. Fragment of a treatise on astronomy and cosmography.

(40) Ff. 6 (ff. 5^b—6^b blank); 19.0 × 12.2 c.; 18 l. Ghazals from the **Díván** of **Ḥáfiẓ**. (ب and part of ا and ت).

(42) Ff. 8 (ff. 1^a and 5—8 blank); 22.9 × 18.3 c. 15 l. Beginning of the **Mukhtaṣar fi'd-duval**, the well-known Compendium of History of **Abu'l-Faraj Gregorius**.

(43) Ff. 8 (f. 1^a, originally blank, now inscribed with 3 quatrains); 20.2 × 16.5 c.; 13 l. Selected *ghazals* of **Sa'dí, Amír Khusraw, Hiláli, Ḥáfiẓ**, and **Fatḥ-'Alí Sháh** (**Kháqán**).

(44) Ff. 19 measuring 20 × 16 c. Leaves from a note-book containing the beginning of **Abu'l-Faraj's** history (see 42 *supra*), and passages from a Persian account of India, with glossaries of the Persian words in English.

(45) One leaf measuring 19.0 × 11.5 c., on one side of which are written the 2 opening verses of the book of Genesis in Hebrew with Arabic transliteration, and on the other detached Arabic letters in a bad *ta'líq*.

(48) An oblong note-book, containing scraps of Persian and Arabic poetry, with English and Latin renderings, notes, and remarks. Ff. 29 of 16.3 × 10.1 c.

(49) Another note-book (11.4 × 9.0 c.), mostly blank, but containing a few scraps of Persian written in pencil.

No. CCCXL. Add. 3194.

اخلاق محسنی، قران السعدین

A volume of 350 ff., measuring 19.5 × 13.0 c., of 13 l. each, written in a clear Indian *ta'líq*, with headings in red. Some of the quires composing the first part of the volume are wrongly arranged, so that they now stand: — **1—17** (ff. 1—136); **26—28** (ff. 201—224); **25** (ff. 193—200); **29—32** (ff. 225—256); **18—24** (ff. 137—192); **33** (ff. 257—264). Two separate works are contained in the volume, both of which are incomplete at the end.

Contents: —

I (ff. 1*b*—264*b*). The **Akhláq-i-Muḥsiní,** a well-known ethical work by **Ḥuseyn Vá'iz-i-Káshifí,** comprising 40 chapters, of which the whole of the 40th and part of the 39th are wanting in this manuscript. See pp. 207—8 *infra*.

II (ff. 265*b*—350*b*). The **Qiránu's-Sa'deyn** of **Amír Khusraw of Dihlí.** See pp. 343—344 *infra*. Begins as usual, and ends with the *beyt* —

تودهٔ لعلی که بهر گوشه بود، روی زمین پر ز جگرگوشه بود،

corresponding with l. 6 on p. 162 of the Ṭihrán lithographed edition.

The following papers are pasted in at the beginning of the volume: — (*α*) a document in Dutch and Chinese, dated A. D. 1767; (*β*) a Turkish document dated A. H. 1090; (*γ*) a short note in Hindustání; (*δ*), (*ε*), (*ζ*), (*η*) four Persian letters, in Indian handwriting; (*θ*) an English note signed "*W. I.*", beginning, "To make up a parcel, here are a few Persian papers that happen to be beside me". Allusion is probably made to the documents last mentioned.

This MS. is one of those bequeathed by the late Professor W. Robertson Smith.

No. CCCXLI. Add. 3195 (2 vols.)

انوار سهیلی

Another copy of the **Anvár-i-Suheylí**, in two volumes. See pp. 393—395 *infra*.

Ff. 750 (ff. 749^b—750^b, and originally 1^a also, blank); 23.5 × 13.7 c.; 10—13 l.

The book has been divided into two volumes for convenience, but is written continuously without break. The handwriting is a bad Indian *ta'líq*. There are no rubrications, headings of chapters being marked simply by a line drawn over them. The colophon (on f. 749^a) gives the date of transcription as Shawwál 14, A. H. 1188 (= Dec. 18, A. D. 1774). Numerous interlinear glosses in English occur throughout the work.

Ch. I begins on f. 65^a; ch. II on f. 190^b; ch. III on f. 256^b; ch. IV on f. 309^a; ch. V on f. 387^b; ch. VI on f. 425^a; ch. VII on f. 442^a; ch. VIII on f. 473^a; ch. IX on f. 513^b; ch. X on f. 575^a; ch. XI on f. 599^a; ch. XII on f. 624^b; ch. XIII on f. 688^a; ch. XIV on f. 717^b.

From the Robertson Smith bequest.

No. CCCXLII. Add. 3196.

A volume containing a number of medical prescriptions and culinary recipes, without title, author's name, preface, or colophon. It begins abruptly, at the top of f. 1^a, with an explanation of certain technical terms used by medical men, as follows: —

در بیان بعضی از اصطلاحات اهل صناعت روح هرچه درو اجزای لطیفه بسیار غالب باشد مسمّی بروح است الخ

Ff. 174 of 25.5 × 16.5 c. and 13 l. Written in a clear

Indian *ta'líq;* headings in red. At the beginning are bound in 2 leaves from a lithographed work in Hindustání on English postal regulations.

Certain native doctors, Ḥuseyn Khán, Raḥmatu'lláh Khán, Khwája Muḥammad 'Alí Khán, and others, are cited as authorities; and the date A. H. 1226 (= A. D. 1811) is mentioned in the course of the work (f. 173^b, l. 2).

From the Robertson Smith bequest.

N°. CCCXLIII. Add. 3197.

گلستان شیخ سعدی

Another copy of the **Gulistán** of **Sa'dí**, written in a poor Indian *ta'líq* of quite modern date, with headings in red. See pp. 335—338 *infra*. To this are prefixed four fragments of quite independent origin, the first and second in Turkish, the third and fourth in Persian. The contents of the volume are, therefore, as follows.

(I) One leaf (f. 1) taken, apparently, from a Turkish epistolary manual. It contains fragments of two letters, the first dated A. H. 1151 (= A. D. 1738).

(II) Four leaves (ff. 2—5) of Turkish *mathnaví* poetry containing 7 lines each, written in a clear *naskh*, and fully pointed.

(III) Four leaves and a half (ff. 6^a—10^a) from a Persian work on Indian history, dealing, so far as this fragment is concerned, with the history of Sháh 'Álam and Bídár Bakht (A. D. 1788).

(IV) Three leaves (ff. 13—15), apparently from the same work as the last, from which they are separated by two blank leaves (ff. 11—12).

(V) The **Gulistán** (ff. 16^b—118^a). In the colophon on the last page, the scribe gives his name as Núru'd-Dín, and mentions Sunday, the 27th of the Hindoo month Sáwan, as the date of completion, but omits the year.

GOSPELS & CHRISTIAN THEOLOGY.

No. I. **Dd. 4. 32.**

كتاب انجيل

The four Gospels in Persian; *viz.*, Matthew, ff. 1^b—52^a; Mark, 53^b—85^a; Luke, ff. 86^b—140^b; John, ff. 141^b—183^a. On the inside of the cover is parted a book-plate bearing the effigy of George I and the inscription "*Munificentiâ Regiâ*, 1715."

Ff. 183 (ff. 1^a, 52^b—53^a, 85^b—86^a, 141^a, and 153^b blank); 24.5 × 18.6 c.; 13 l. Written in good *ta'líq* between margins doubly ruled in red; headings of chapters, numbers of verses, and sacred names also in red. No colophon or date.

This version agrees with that contained in the MS. next described (**Gg. 5. 26**); in Add. 19, 431 of the British Museum (Rieu, p. 1); and in Nos 1837—9 of the Bodleian (Ethé, col. 1054—5).

No. II. **Gg. 5. 26.**

كتاب انجيل

The four Gospels in Persian; *viz.*, Matthew, ff. 1^b—43^b; Mark, ff. 44^b—71^b; Luke, ff. 72^a—112^b; John, 114^a—146^a.

Ff. 146 (ff. 1^a, 44^a, 113 and 146^b blank); 26.0 × 16.3 c.; 17 l. Written in a fair Indian *ta'líq*, headings of chapters (also inserted at the top of each page) and numbers of

verses in red. On f. 112^b, at the end of St. Luke's Gospel, is a colophon dated Sunday, the 28th of Rabí' I, A. H. 1014 (= Aug. 14, A. D. 1605); and on f. 146^a, at the end of St. John's Gospel, another dated the 26th of Muḥarram, A. H. 1014 (= June 13, A. D. 1605). In the former the scribe's name is given as "*Sharíf*" —

كاتب العبد شريف ساكن بركنه بوريه عرف حضراباد (؟)

There is a double division throughout, into chapters, called *Faṣl* (فصل) and characterised as فرنگی ("European"), and sections called *Iṣḥáḥ* (اصحاح). Of these latter, Matthew contains 22 (the last beginning at ch. XXVII, v. 35), Mark 13 (the last beginning at ch. XV, v. 11), Luke 22 (the last beginning at ch. XXIII, v. 6), and John 20 (the last beginning at ch. XX, v. 19). In St. John's Gospel vv. 39—41 of ch. IV and vv. 5—7 of ch. VI are left blank.

The third chapter of St. Matthew's Gospel begins as follows (f. 3^b, l. 1): —

در آن روزگار آمد یوحنا معمّد آواز میداد در خرابه یهودا (۲)
و می گفت توبه کنید که ملکوت آسمانی نزدیك آمده است
(۳) اینست آنکه گفته شده است در زبان ایشیعا پیغمبر که
می گفت آوازی بانك کننده در بیابان جنگل ساخته کنید
راه خداوندرا آسان کنید هنجار او،

This version agrees with that contained in the MS. last described (*q. v.*). It is worth noting that the words "*Pharisees and Sadducees*" (*e. g.* in Matthew XVI, vv. 11 and 12) are rendered by "*Mo'tazilites and Zindiqs*" (معتزله وزنادقه).

No. III. Add. 228 (Lewis 46).

كتاب انجيل

The Four Gospels in Persian.

Ff. 309 (1, 2^a, 94^b—95^a, 149^a, 239^b—241^a, and 309^b blank); 16.2 × 8.2 c.; 12—14 l. Written in a small, clear, fairly good Persian *ta'liq*. Headings in red. Each leaf bears the impress of the Lewis seal (A. D. 1707).

Contents: —

I. The Gospel of St. Matthew (ff. 2^b—94^a), beginning: —

بنام پدر و پسر و روح القدس یك خدای انجیل مقدس عیسی چنانچه نوشته شده متی یکی از دوازده رسول او، فصل اول (in red)'

زادن ایسوع مسیح پسر داود و پسر ابراهیم آلخ

II. The Gospel of St. Mark (ff. 95^b—148^b), beginning: —

بنام پدر و پسر و روح القدس یك خدای انجیل عیسی مسیح چنانچه نوشته شده مرقوس یکی از هفتاد دو تلامیذ او، فصل اول (in red)'

سر انجیل عیسی مسیح چنانکه نوشته است در ایسیعیای پیغمبرا آلخ

III. The Gospel of St. Luke (ff. 149^b—239^a), beginning: —

بنام پدر و پسر و روح پاك یك خدای انجیل عیسی مسیح چنانچه نوشته شده است لوقا یکی از هفتاد دو تلامیذ، فصل اول (in red)'

چون سعی کردند بسیار تا بنویسند قصه کارها که در ما به کمال رسیده اند آلخ

IV. The Gospel of St. John (ff. 241^b—309^a), beginning: —

بنام پدر و پسر و روح پاك یك خدای انجیل مقدس عیسی چنانچه نوشته است یوحنا یکی از دوازده رسول (in red)'

در اغـاز بود سخن و سخن بـود نـزد خدای و خدا بـود سخن آلخ

There is a colophon on f. 309^a, from which it appears that the transcription of this manuscript was completed in Baṣra on Dhu 'l-Ḥijja 9th in the year 1089 (سنه تسع و ثمانون بعد الف = A. D. 1678, if the date be correctly given, which the more modern appearance of the handwriting renders doubtful), and that it was written for a Christian, whose name, nearly obliterated by the Lewis seal, seems to read مکران, and who is entitled قدوة المسیحی خواجه ..... This version appears to be almost identical with that contained in **Add. 230.**

No. IV. Add. 230 (Lewis).

کتاب انجیل

A Persian translation of the **four Gospels,** followed by a Catechism on Christian doctrine, and the philosophical work known as the **Jám-i-gítí-numá.**

Ff. 247 (ff. 1, 2^a, 59, 60, 97^b, 98—100, 145—148, 227—228, and 243^b—247 blank, save for some scrawls on the last two); 28.7 × 15.6 c.; 12 l. Written in a clear Indian *ta'liq* between margins ruled in red and blue; headings in red. The judgement "*This copy is very inaccurate*", written in pencil on the second fly-leaf at the beginning, is by no means too harsh, for the text teems with absurd errors.

Contents: —

I. The Gospel of St. Matthew (ff. 2^b—58^b), beginning: —

بنام پدر و پسر و روح القدس یک خدای انجیل مقدس عیسی مسیح چنانچه نوشته است متی یکی از دوازده رسولان او (in red)

کتاب زادن عیسی مسیح پسر داود پسر ابراهیم آلخ

II. The Gospel of St. Mark (ff. 61*a*—97*a*), beginning: —

بنام پدر و روح پاك یکخدای انجیل مقدس عیسی مسیح چنانکه نوشته است مرقوس یکی از هفتاد و دو تلامیز (sic) اوست (in red)'

سر انجیل عیسی مسیح ابن الله چنانکه نوشته است در عیسی النبی اینك میفرستم فرشتهٔ خودرا در پیش روی تو که راه تو نیك گرداند آلخ

III. The Gospel of St. John (ff. 101*a*—144*b*), beginning: —

بنام پدر و پسر و روح پاك خدا انجیل پاك عیسی مسیح چنانکه نوشته است لوضام (یوحنا for ,sic) یکی از دوازده رسولان او (in red)'

در آغاز بود سخن و سخن بود نزد خدا و خدا بود که این آغاز نزد خدا همه چیز ازو پیداست و بی یکچیز پیدانشد

IV. The Gospel of St. Luke (ff. 149*a*—212*b*), beginning: —

بنام پدر و پسر و روح القدس یك خدای انجیل پاك عیسی مسیح چنانچه نوشته است لوقام (sic) یکی از دوازده رسول او (in red)'

چون سعی کردند بسیاران تا بنویسند کان قصّهٔ کارها که در ما به کمال رسیده اند آلخ

V. A Catechism on Christian doctrine (ff. 213—226), entitled (in red): —

انتخاب حکایت و علمیات دین عیسی بر چند فصل

and beginning: —

در باب نشان عیسویان سّ عیسئی (عیسائی for ,sic) هستید حّ آری بغایت (sic) خدای سّ چرا میگوئید بعنایت خدای

ح زیراکه محض لطف و کرم خدای مرتبه یافتم که عیسئی شدم نی آنکه لیاقت آن داشته باشم آلخ

VI. The **Jám-i-gíti numá** (see Rieu, p. 812^b, III). This copy contains only 26 of the 30 *maqṣads* which it should comprise (ff. 229^a—243^a).

No. V. **Add. 240 (Lewis K).**

انجیل مقدّس

The four Gospels in Persian.

Ff. 156 (ff. 1^a, 44^a, 120^b, and 155^b blank; 156, also blank, missing); 30.0 × 18.7 c.; 19 l. Written (in a clear but ugly Indian *ta'líq*, with rubrications) for the Rev. George Lewis, and completed on Sha'bán 27th, A. H. 1124 (= Sept. 29, A. D. 1712).

This version corresponds with **Add. 228,** even to the mistakes.

The Gospel accord. of St. Matthew occupics ff. 1^b—43^b;
" " " " St. Mark " ff. 44^b—72^b;
" " " " St. Luke " ff. 73^a—120^a;
" " " " St. John " ff. 121^a—155^a.

No. VI. **Add. 327.**

کتاب انجیل

The four Gospels in Persian; *viz.* Matthew, ff. 1^a—40^b; Mark, ff. 41^a—65^b; Luke, ff. 66^a—114^a; John, ff. 115^a—148^b. Bought of Sotheby, April 10, 1865.

Ff. 148 (f. 114^b blank); 25.3 × 18.3 c.; 17 l. Written in legible but ungraceful Indian *ta'líq*; chapter-headings and headings of subject-matter in red; verse-division not marked. No colophon or date.

The third chapter of Matthew begins as follows: —

و در آن روزگار آمد یحیی شوینده که اورا یوحنا گویند منادی

می زد در ویرانه یهود و گفت توبة کنید زیرا ملکوت آسمان نزدیك شد برای آنك اینست آنك در ایشعیا پیغامبر گفته شد آواز منادی می زند در خرابی آماده بدارید رایهاء (sic) خداوندرا و گذرگاه او هموار بدارید الخ

The heading of St. Matthew's Gospel stands as follows: —

بسم الاله الواحد الاب و الابن و روح القدس

انجیل متی که در شهر فلسطین بزبان عبری گفته شد و در انطاکیه بسریانی نبشتند،

This version corresponds with Or 1419 of the British Museum, and, as Rieu has shewn (pp. 1^b—2^a), is derived from the Syriac. *Cf.* also Ethé, col. 1053—4, N°. 1835.

ISLÁMO-CHRISTIAN CONTROVERSY.

N°. VII. **Dd. 6. 83.**

كتاب اللوامع الرّبّانيّه فى ردّ الشُّبَه النّصرانيّه

"*The book of Divine Effulgences in refutation of Christian misconceptions*", written in the month of Muḥarram, A. H. 1031 (Nov.—Dec. A. D. 1621), by [Seyyid] Aḥmad b. Zeynu'l-'Abidín el-'Alaví [el-'Amilí].

Begins on f. 2^b: —

اَلْحَمْدُ لِلّٰهِ الَّذِي هَدَيْنَا لِهٰذَا وَ مَا كُنَّا لِنَهْتَدِي لَوْلَا أَنْ هَدٰيَنَا اللّٰهُ مخفى نماند بر مدارك اصحاب ايمان و مشاعر ارباب بينش و عرفان سَيِّمَا بر حاميان حوزهء اسلام و حاويان مراتب فضل و احترام لَا زَالَت اَطْنَاب خيام حراستهم مَرْبُوطَةً بِاَوْتَادِ الخلود وَ لَا بَرِحَتْ عَذبات (f. 3^a) رايات حمايتهم منوطه بِالسُّعُودِ

الیٰ یَوْمِ المَوْعُود که در تاریخ شهر محرم الحرام سنه احدی و ثلثین بعد الالف من هجرة سیّد الانام علیه و آله البَرَرَة الکرام افضل التّحیّة و اکارم السّلم که بعضی از قسیسان و رهبانان فرنگیان متوجّه بعضی از سخنان علی سبیل الظنّ و طریق الحسبان در نفی نبوّت نبی الانس و الجان و واقع نبودن تغییر در اناجیل گردیده بود و متصدّی ذکر آن در رساله شده مطامح ظنون و مطارح عیونش گردانیده بگمان آنکه جواب از آن بر دانشوران معالم اُنس و معتکفان صوامع قدس که سر چشمه‌های جویبار (f. 3b) هدایت و مطالع انوار درایتند متعذّر یا متعسّر است لا محاله این کمینهٔ بیمقدار و ضعیف بندهٔ خاکسار اقلّ المحتاجین الی رحمة الله الملک الغنی احمد بن زین العابدین العلوی غفر الله ذنوبه و محی بلطفه حوبه با قلّت بضاعت و کثرت اضاعت علی مسلک الاستعجال و منهج الارتحال از جهت وجوب کفائی متوجّه ردّ آن شده و سخنان اورا بعبارته نقل نموده و از کتابهای آسمانی که نزد ایشان معتبر است مانند انجیل مَتّیٰ و مَرْقُس و لُوقا و یُوحَنّا و زبور و توریٰة و دفع کلمات او نموده و نقاب خفارا از (f. 4a) چهرهٔ مخدّرات معانی که بود تا این زمان از قبیل لَمْ یَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَ لَا جَآنٌّ است کشاده و بشهاب ثاقب برهان عقل نیز سخنان شیطانی اورامرجوم ساخته و چون از تأئیدات الٰهی و توفیقات نا متناهیست موسوم باللوامع الربانیه فی رد الشبه النصرانیه گردانیده و باللّٰه التوفیق و بیده ازمّة التحقیق اما بعد الخ

Ends with five quatrains (written, apparently, by friends

of the author), each containing the date of composition of the work. The last of these (on f. 187^b) is as follows: —

سیّد احمد کرد بتوفیق امام ردّ شبهه مسیحیان میر کلام
یابند ارباب فهم کز هر مصراع آمد بیرون زمان فتح اسلام

The sum of the letters in the last *miṣrá'* = 1031.

The colophon is as follows: —

تمام شد این نسخهء شریف فی یوم الاربعاء ٥ شهر شعبان
المعظم سنه ١٠٣١ حرره العبد صدر الدین ابن جعفر علی معمار

"This blessed volume was completed on Wednesday, Sha'bán 5th, [A. H.] 1031. Transcribed by Ṣadru'd-Dín b. Ja'far 'Alí the architect."

This was not the only work written by Seyyid Aḥmad b. Zeynu' l-'Ábidín in refutation of the Christian doctrines. In the following year (A. H. 1032) he wrote, in answer to the آئینهء حق نما of Padre Geronimo Xavier, another book similar to the present one called مصقل صفا در تجلیهء آئینهء حق نما, which is described by Rieu (pp. 28—29), who gives some particulars about the author and the controversy in which he engaged, and makes mention of this لوامع ربّانیّه and of another work directed against the Jews.

Ff. 190 (ff. 1^a—2^a, and 188^a—190^b blank); 13.5 × 9.0 c.; 11 l. Written in a neat, clear *ta'líq*.

No. VIII. **Ll. 6. 29.**

كتاب اللوامع الربّانيّه فی ردّ الشُبَه النصرانيه

Another copy of the same work.

Ff. 186 (ff. 1^a—3^a, and 185^b—186^b blank); 15.2 × 10.4 c.; 12—17 l. The transcription has evidently been hastily made, and the writing, though pretty legible, is very untidy and ungraceful.

The colophon (on f. 185^a) is word for word the same as that with which **Dd. 6. 83** concludes. As it seems

impossible that the same scribe should have completed two separate copies of the same work on the same day in two utterly different hand-writings. I suppose that the colophon of the original has been transcribed along will the text by the writer of the second copy.

No. IX. **Add. 797.**

ارشاد المُضلّين فی اثبات نبوّة خاتم النبيّين

تصنيف محمّد رضا بن محمّد امين همدانی

Irshádu'l-muḍillín fí ithbáti nubuwwati Khátami 'n-nabiyyín ("The direction of the erring, in proof of the prophetic office of the Seal of the Prophets"), a controversial work composed in the reign of Fatḥ-'Alí Sháh by **Muḥammad Riḍá b Muḥammad Amín** of **Hamadán** to refute the attacks made on Islám by Henry Martyn the missionary.

Ff. 92 (ff. 1^a and 92^b blank); 20.5 × 13.8 c.; 21 l. Written in a very good, clear, small *naskh* hand; not dated. Formerly belonged to Sir Gore Ouseley.

Begins: —

الحمد للّه ربّ العالمين و الصلوة و السلام علی المصطفين الهاديين المهديين و العاقبة للمتّقين و بعد پوشيده نماناد كه هدايت ارباب درايت و ايقان اگرچه علی الظاهر مترتب است بر دليل و برهان امّا فی الواقع و نفس الامر موقوف است بتوفيقات يزدانی الخ

Ends: —

بلكه دانستی كه صريح انجيل اين بود كه من ميروم و رفتن من بهتر است از برای شما زيرا كه تا من نروم روح يقين و فارقليط نخواهد آمد و او از برای شما بهتر است از من برای شما و دانستی كه حمل آن بر جبرئيل و روح القدس چنانكه

نصارى تاويل مينمايند امكان ندارد و لحمد لله اولًا و آخراً
و باطناً و ظاهراً و صلّى الله على محمّدٍ و آله اجمعين اللّهمّ
اهدنا بهدايتك و احفظنا بحفظك و حمايتك

The whole of this treatise was translated into English by the Rev. S. Lee, formerly Professor of Arabic in the University of Cambridge, and this translation occupies pp. 161—450 of his *Controversial Tracts on Christianity and Mohammedanism* (Cambridge, 1824). Some account of the author, Ḥájí Mullá Muḥammad Riḍá b. Muḥammad Amín of Hamadán, supplied by Mírzá Ṣáliḥ the Persian Envoy, will be found on pp. CXVIII—CXXIII of the same work. The original document there cited is contained in the following MS., **Add. 567,** N°. VI, *q. v.*

N°. X. Add. 567.

Professor **Samuel Lee's** autograph copies of the original texts of those polemical works which he published in translation in his *Controversial Tracts on Christianity and Mohammedanism* (Cambridge, 1824). At p. CXXIII of the Preface to that collection he states his intention of publishing the original texts, "the whole of which", he adds, "I have copied out for the press." The present MS. would appear to be the copy to which he refers.

Contents: —

I. (ff. 3^a—14^a). **Mírzá Ibráhím's** Apology for Islám (in Arabic): an answer to Henry Martyn's attack. (See the *Controv. Tracts,* pp. 1—39). Begins: —

لحمد لله.. الخ اما بعد فقد سئلنى بعض احبار النصارى ان
اذكر له ما اعتمد عليه من الدليل على نبوّة نبينا محمّد صلى
بعد المسيح الخ (sic)

II. (ff. 16^a—28^a). **Henry Martyn's** *third tract* in reply to Mírzá Ibráhím. (See *Controv. Tracts,* pp. 139—160). Begins: —

آنچه را در دو رساله مقدم در بیان بطلان دین محمد صلی نوشته ام (sic) آلخ

III (ff. 29*a*—38*a*). **Henry Martyn's** *second tract*, in reply to the same. (*Op. laud.*, pp. 102—123). Begins: —

آنچه در رسالهٔ قبل شد اینقدر معلوم میشود که باعثی بر ایمان آوردن بمحمّد نیست آلخ

IV (ff. 39*a*—52*a*). **Henry Martyn's** *first tract*, in reply to the same. (*Op. laud.*, pp. 80—101). Begins: —

منّت پذیر است این کشیش نصرانی از فاضل و مجتهد اسلم (sic) آلخ

V (ff. 53*a*—167*a*). The Rejoinder of **Mullá Muḥammad Riḍá** of **Hamadán** to Mr. Martyn's attacks on Islám. (*Op. laud.*, pp. 161—450). Begins: —

الحمد للّه.. آلخ و بعد پوشیده نماناد که هدایت ارباب درایت و ایقان اگرچه علی الظاهر مترتّب است بر دلیل و برهان آلخ

VI (ff. 185—186, supplementary). Pasted into the end of the volume is the original letter concerning *Mullá Muḥammad Riḍá* written to Prof. Lee by **Mírzá Muḥammad Ṣáliḥ** ("Private secretary to H. R. H. 'Abbás Mírzá"), and published by Lee, with translation, at pp. CXIX—CXXI of the Preface to his *Controversial Tracts*. It begins: —

صاحب من در باب جنب حاجی الحرمین حاجی ملا رضا سوالی کرده بودید آلخ

The MS. comprises ff. 186, measuring 22.7 × 19.0 c., and containing 17—21 l. Ff. 1—2*a*, 14*b*—15*b*, and 167*b*—184*b* are blank, as are the *versos* of all leaves from the beginning to f. 97, save for notes on the text added by Lee. From f. 98 onwards there is writing on both sides of the leaves.

No. XI. **Add. 1044.**

Controversial Tracts.

The first four of the tracts on the Christian and Muhammadan controversy contained in the MS. last described.

Ff. 48 (ff. 1^a, 26^a, 35^a, and 47 and 48 blank); 13.6 × 8.6 c.; 15 l. Written in a good, clear, small Persian *naskh*. Not dated.

Contents: —

I (ff. 1^b—13^a). Mullá Muḥammad Ibráhím's Defense of Islám (Lee's *Controv. Tracts*, pp. 1—39).

II (ff. 13^b—25^b). Mr. Martyn's Third Tract (Lee, pp. 139—160).

III (ff. 25^b—34^b). Mr. Martyn's Second Tract (Lee, pp. 102—123).

IV (ff. 35^b—46^b). Mr. Martyn's First Tract (Lee, pp. 80—101).

QUR'ÁN AND COMMENTARIES.

No. XII. **Mm. 4. 15. (Erpenius).**

تفسیر قرآن

The old Persian **Commentary on the Qur'án** described in full by me in the *J. R. A. S.* for July, 1894, pp. 417—524, to which description the reader is referred for further particulars. The whole Commentary appears to have consisted of four volumes, of which we possess only the third and fourth (*Súra* XIX to end), bound in one. The first two leaves of the original are missing, and have been replaced by two leaves of white paper, three of the four sides of which (ff. 1^a, 1^b, & 2^a) contain a Latin index of references in two or three different hands of the seventeenth or early eighteenth century. The commentary on the beginning of Súra XIX, down to the

end of verse 1 (f. 2^b), supplied in a bad, straggling, probably European, hand, is from a quite different and much later work, the *Maváhib-i-'Aliyya* of *Ḥuseyn Vá'iẓ-i-Káshifí* (see Rieu, pp. 9—11), and has nothing to do with the original, which begins on f. 3^a with v. 2 of *Súra* XIX as follows: —

اِذْ نادَىٰ رَبَّهُ انکاه کی بخواند خدای خودرا نِدَاً خَفِيًّا
خواندنی بوشیده کی کس ندانست آلخ

The volume contains ff. 368 of 32.0 × 23.5 c. and 15 l. The writing, faded by age to a brownish colour, is a bold, antique *naskh*. The Arabic text is written in a rather larger character than the Persian commentary, and is fully pointed. Vol. III (the first half of this volume) ends on f. 194^b with *Súra* XXXVII. F. 195^a is blank, save for a short anecdote of the well-known saint *Shiblí*, written in the upper margin. Vol. IV begins on f. 195^b with the commentary on *Súra* XXXVIII. There is a lacuna (apparently of 2 leaves, ff. 351—2) extending from *Súra* LXXXIX, v. 14, to *Súra* XCII, v. 4. The commentary ends on f. 367^a. At the top of f. 367^b is a passage cited from *'Abdu'lláh* [*ibn*] *el-Mubárak ed-Dínavarí* on the antithetical character of the Qur'án (see *J. R. A. S.*, *loc. cit.*, pp. 428—9). Then follows the colophon, on the same page, which runs thus: —

الحمد لله رب العالمين و الصلوه على خير خلقه محمد سيد المرسلين و ازواجه امهات المومنين و اصحابه اجمعين كاتبه و صاحبه العبد الفقير المحتاج الى رحمة الله محمد بن ابى الفتح الفقيه الغريب فى اليوم السابع من ربيع الاخر فى شهور سنة ثمان و عشرون و ستمايه اللهم اغفر لصاحبه و كاتبه،

The date of transcription here given, 7th of Rabí' I, A. H. 628, is equivalent to Feb. 12, A. D. 1231. As to the copyist, Muḥammad b. Abi 'l-Fatḥ, *el-Faqíh*, *el-Gharíb*, I endeavoured to show in the article in the *J. R. A. S.*

above cited that he cannot, as the words "*ṣáḥibuhu wa kátibuhu*" would seem at first sight to imply, be regarded as the author of the commentary, and in this view most of the distinguished scholars who have been kind enough to send me remarks and criticisms on the article in question agree. There is, therefore, at present, no clue to the authorship of this ancient and interesting work.

The MS. is one of those which formerly belonged to Erpenius, and which were bought by George Villiers, Duke of Buckingham, in 1625, and afterwards presented by his widow to the University in 1632. In the Catalogue of Erpenius' MSS. appended to Gerard Vossius' funeral oration, delivered on Nov. 15, 1624, and printed at Leyden in the following year, it is thus described: — "*Commentarius Persicus in Alcorani partem posteriorem, sine nomine auctoris, in magno folio, exemplar scriptum est anno Hegiræ 628*". Latin marginal annotations (some of which at least would appear to be in Erpenius' hand) occur here and there throughout the volume. The remainder of f. 367^b below the colophon, and both sides of f. 368, are written over in a cursive and ungraceful, but ancient, and (where not obliterated) fairly legible, hand with anecdotes of Muslim saints.

In my article in the *J. R. A. S.* above referred to I first described the peculiarities of writing, spelling, grammar, and vocabulary presented by this MS.; then I enumerated the authorities cited by the author (82 in number), and the allusions to historical events, not directly connected with the sacred text, which occurred in the course of his work; then I discussed the tradition which he followed, and the theological school to which he belonged; and lastly I endeavoured to determine as nearly as possible at what epoch, and where, he flourished. The general conclusions at which I arrived were as follows. (1) That the archaisms of language pointed to a date not much posterior to that of the *Sháhnáma* (A. H. 400: A. D. 1009—1010) as that at which the work

was composed. (2) That this assumption was supported by the fact that no authority later than about A. H. 300 was cited. (3) That, from a passage occurring on f. 288*a*, l. 7, the author appeared to have written in Khurásán. (4) That he was a moderate Sunní. (5) That the tradition which he followed was an old and good one.

In response to the appeal for criticisms and suggestions which I addressed to scholars interested in Persian and Qur'ánic exegesis, I received letters containing many valuable hints and corrections from Professors Barbier de Meynard, de Goeje, Nöldeke, Salemann, and Horn, as well as from Dr. Rieu, Baron Rosen, and others. Some of the most important observations with which these scholars were kind enough to furnish me, I propose to insert here as a supplement to my first description of the MS. in the *J. R. A. S.*

M. Barbier de Meynard agrees with me that صاحبه in the colophon can here only mean *owner*, not *author*. He thinks, however, that I perhaps lay too much stress on the explanation in Persian of common Arabic words like تقليد, موج, كتاب, etc., as a proof of antiquity, inasmuch as the commentator himself makes use of many Arabic words of a more purely literary kind than these, which he probably explains rather from a scrupulous sense of his duty as an expositor of the sacred text than because such explanation was needed. It appears to him somewhat rash to ascribe to this commentary an age equal to the *Sháhnáma*.

Professor de Goeje writes that he does not doubt that Dr. Rieu's explanation of كاتبه و صاحبه as "copyist and owner" is correct, because, if the copyist had wished to say that he was the "author and copyist", he would have written صاحبه و كاتبه.

Professor Nöldeke also takes صاحبه in the sense of *owner*, firstly because, to express the idea of *author*, some more technical expression, such as مؤلّفه or مصنّفه,

would probably have been employed; and secondly because, however good the MS. may be, it nevertheless presents certain slips and mistakes which an author would hardly have committed. He thinks that the work is certainly very old, probably older than Firdawsí. On the other hand, there do not appear to be sufficient grounds for attributing to it a higher antiquity than Abú Manṣúr Muwaffaq's *Materia Medica* (*Codex Vindobonensis*, ed. Seligmann, Vienna, 1859) [composed for Amír Manṣúr b. Núḥ the Sámánid between the years A. H. 356 and 365], or the Persian *Ṭabarí*. Of the authorities cited in the course of the commentary, Abú Ḥátim [es-Sejistání], who died A. H. 250, is amongst the latest; but, even were the Commentary written in Arabic, it would be unsafe to conclude from this that it must have been written soon after this date, since the Qur'án commentaries of the earlier type (*i. e.* anterior to Zamakhsharí's) generally cite only very old authorities. Perhaps the fact that the founders of the four orthodox schools (Ḥanefite, Sháfi'ite, Málikite, and Ḥanbalite) are all freely cited, points to a later origin. Moreover this Persian Commentary is not only derived throughout from works of Arabic exegesis, but is probably in the main a translation, more or less free, of some one Arabic Commentary of the earlier type. It appears to belong, like the Persian *Ṭabarí* and *Muwaffaq's* Materia Medica, both of which are based on an Arabic original, to the old translation-literature of Khurásán. Its language recalls throughout that of the earliest period of Neo-Persian, so far as we have exact knowledge of this; which, indeed, is only the case in Muwaffaq's work [preserved in a MS. dated A. H. 447 = Jan. 1056], since the *Sháhnáma* and other old texts, preserved to us only in MSS. of later date, are terribly corrupted and modernised. The Cambridge MS. is of great importance for philological investigations, inasmuch as it represents with sufficient accuracy the original text, from which it must be derived pretty directly, through

but few intervening links. It must, however, be borne in mind that, as it is wholly or in great part translated from an Arabic original (for all the authorities cited are Arabic), too much stress cannot be laid on individual peculiarities of expression. The explanation in Persian of common Arabic words like موج must be regarded as mere pedantry on the part of the commentator, who himself makes use of these very words, and of others less familiar. (The remainder of Professor Nöldeke's remarks chiefly refer to the vocabulary, and will be given lower down).

Professor Salemann, besides many valuable corrections and annotations on my vocabulary of the archaic words in the text, which will be given below, emphasises the value of the MS. as affording materials for a fuller knowledge of Neo-Persian in its earliest development, and then continues: — "The Asiatic Museum, as you know, possesses a portion of a Persian Commentary on the Qur'án written in A. H. 603 (Baron Rosen *Notices sommaires*, p. 22, n°. 45), which contains *súras* XL, v. 5—48; but my hopes of finding in it some part of the work described by you have been dispelled by a comparison of it with the passages which you cite. Lastly, I would hazard a conjecture that old Golius had knowledge of this MS., for many words in Vullers are only vouched for on the authority of 'C[astelli] ex G[olio]', as, for example, فراستوك, فرفتن, while others are known to C[astelli] from Jewish-Persian".

Dr. Rieu, after reading my description of the Commentary, wrote as follows: — "No one will dissent, I think, from your main conclusions, that the work was written in Khurásán not later than the fourth century. Thanks to the Ṭáhirids and Sámánids, Khurásán was the cradle of Persian. It would be very interesting to compare your MS. with an old copy of the Persian version of *Ṭabarí*, such as we have in Add 7622 (p. 68 of the *Catalogue*). The version was written about A. H. 352,

and would, no doubt, present many points of contact with your MS., and corroborate your conclusions. I remember noticing in it that curious form مزكت, which, with the analogous كزيت, furnishes one proof, amongst others, that the early Arab settlers in Persia pronounced the ج '*gím*', as it is still pronounced in Egypt." [These words, however, are regarded by Professor Nöldeke as derived directly from the Aramaic מבגד(א) = מזגד(א) and גזית(א), whence also they were borrowed by the Arabs.] "Amongst the authorities [cited], there is one a little later than Yaḥyá b. Mo'adh, namely قتبى. *Qutabí* is the usual designation of the great traditionist *Ibn Qutayba*, who died A. H. 276. *Al-Zajjáj*, if he should be, as is very likely, identical with the great grammarian and *mufassir*, would bring the date down to A. H. 310". The remarks on the vocabulary which Dr. Rieu was kind enough to suggest will follow later.

Baron Rosen remarked, with regard to the 'authorities cited', that the fact that they all belong to the first three centuries of the *hijra* does not prove much, inasmuch as in commentaries on the Qur'án the traditionists and 'readers' of the earlier period are usually cited by preference. Beyḍáwí, for example [d. about A. H. 710], cites very few authorities posterior to the third century of the *hijra*. This however, does not affect the argument for the antiquity of the commentary drawn from the archaic character of the language, and the view that it is probably older than Firdawsí is probably correct, though it would seem rash to ascribe to it a higher antiquity than the 10th century of our era. Moreover, even as regards the 'archaisms', it must be borne in mind that they may in part be dialectical peculiarities. It is therefore very desirable to find some more certain data for determining the age of the Commentary. "In the selections from the text appended to your article, p. 512, 8 l. from the bottom", continues Baron Rosen,

"occurs a passage by which I was greatly struck: that, to wit, in which it is said that all the prophets are 'immaculate' (معصوم) . . . The doctrine of the immaculateness of the prophets is a question of dogma which was long debated, and to which, so far as I know, a definite affirmative answer was not given until *after* the 10th century of our era." Baron Rosen then speaks of a MS. dated A. H. 656 of a Persian compendium of Geography composed in A. H. 372 which he had recently examined, in which the forms مزکت (for مسجد), کزیت (for جزیة), and کبرکان (for گبران) occur constantly. He likewise speaks of the old manuscript Persian Commentary preserved in the Asiatic Museum of St. Petersburg, to which reference is also made by Prof. Salemann. It belongs probably to the sixth century of the *hijra*, and has been noticed by Khanikoff in the *Mélanges Asiatiques*, and subsequently by Baron Rosen himself in his *Notices Sommaires des MSS. arabes du Musée Asiatique.*

For the following notes and criticisms on some of the words contained in my vocabulary of archaisms (*J. R. A. S.*, *loc. cit.*, pp. 440—495), I am principally indebted to Professors Nöldeke and Salemann, and Dr. Rieu. These notes, for convenience, I here arrange according to the alphabetical order of the words to which they refer, indicating the authorship of each by appending to it one of the initials *N*, *S*, *R*, in square brackets. Additional notes by myself are also placed in square brackets. The pagination referred to is that of my article in the *J. R. A. S.* for July, 1894.

اى كه (p. 439). "Should not be taken as 'or', but as '*that is*'. Cf. Phl. سو, س, سه" [S.].

ارزو کردن (p. 440). "*Cod. Vind.*, 8, 2" [S.].

أفتادن [بی] (p. 442). "Is it not rather أفتادن پی, 'to fall on the track'?" [R.].

تن اومندان [تن] اومندان (p. 444). "Very noteworthy is تن اومندان, for in Phl. likewise it is תן אומנד ,M 134. In all these forms in *ômand*, א, ا, are regularly written." [N.].

باذافراه (p. 445). Dr. Horn says: — "باذافراه is peculiarly a metrical form (*cf.* my *Grundriss der Neu-Persischen Etymologie*, N°. 154). Is the Commentary therefore later than the *Sháhnáma*? Of course one may also read *bâdh-afrâh*. So likewise بخرذ, *bixrad*, is peculiar to poetry, though one may read the older *baxirad*. Moreover باذافراه, بذرود, belong to the letter پ."

باذشائی (p. 445). "Why باذشائی, not پاذشائی?" [S.] [Of course the word should have been placed under پ, not ب].

براستای (p. 447). "I resolve this word into به + راستا (*cf.* روشنا, پهنا, درازا) + the *iḍáfat*." [S.].

بزیچه (p. 448). "بُزیچه as a diminutive of بُز is quite admissible, but it struck me that it might be بُـزبـچـه, '*buz-bacha*'. Does the MS. allow that reading?" [R.].

پاباب (p. 450). "Is it not rather '*foot-hold*', '*bottom*'?" [R.]. "This word does not usually mean '*limit*', as indeed the *farhangs* teach; the sense of '*bottom*' suffices" [S.].

خسته (p. 458). "Means '*kernel*' (properly, '*bone*')." [N.]. "Is not the meaning '*kernel*' sufficient?" [S.].

خفاجه (p. 458). "This word, if I am not mistaken, means '*trimming*', '*lace*'." [N.].

خواشتر (p. 459). "I should regard this merely as a *lapsus calami*" [N.].

دریابانیدن, دشخوار (p. 461). "Castell" [S.].

دشمنایکی (p. 461). "Notwithstanding the numerous instances cited, this form appears to me very doubtful" [S.].

دوشیزگی (p. 462). "Castell" [S.].

رز (p. 463). "The connection with خوشه, '*bunch of grapes*', would seem to show that the word is used in its usual meaning of '*vines*'. Perhaps the glossator meant باغ رز '*a vineyard*'" [R.].

رنجگی (p. 464). „*Cod. Vind.*, 22, 3" [S.].

روشنا (p. 464). زناشوی (p. 465). "Perhaps however this = روشنائی, without expression of the *iḍáfat*, as certainly زناشوی is to be taken as زَناشُوِی or ئی.... with یای مصدریه." [S.].

زهدان, زیانیدن (p. 466). "Castell" [S.].

زَیْت دردیّ or زَیْت دردیٔ (p. 466). Both Dr. Rieu and Professor Nöldeke point out that these words are *Arabic*, and signify '*dregs of oil*'. The latter adds: — "This is the correct explanation of مُهْل: the other — '*molten brass*' —, though false, is a favourite one, to heighten the sufferings to the damned."

ستنیه (p. 468). "This seems to render مرید or مارد, '*rebellious*'." [R.].

سخشانیدن (p. 469). "Certainly a slip for شخشانیدن" [N.].

ساخون p. 469). "May also be read *saχwan* [illegible]" [S.].

سره (p. 469). "Is the Avestic [illegible]" [S.].

سنجْد (p. 471). [See Morier's *Second Journey through Persia*, p. 228 and note].

شدیار کردن (p. 474). "To *sow*, not to *plough*" [N.].

شگافانیدن (p. 474). "C. ex G. Why with گ instead of ك?" [S.].

شلند (p. 475). Professor Nöldeke says: — "When I

read the story about the شلنـد, I at once recollected having already read it in Arabic, though I could not recall the animal. Referring to *Baghawi's* Commentary, of which I fortunately possess an Indian lithographed edition, I there found (21, 69) the entire substance of the passage (*J. R. A. S., loc. cit.*, V, p. 511 *et seq.*). The malicious animal in question is the وزغة. Of course *Damiri* also (s. v. وزغـة) relates the story, and I do not doubt that it also appears in many books dealing with قصص الانبيآء (legends of the prophets), though it is wanting in *Ṭabari*. The وزغة, at all events, is some kind of *lizard*. If the *vazagha* of the Avesta really signifies *lizard*, than the word originally came to the Arabs from the Persians; but the modern Persian وزغ, بزغ, signifies *frog*. The Arabic وزغة is said to mean the *Gecko*, whether rightly or no, I cannot say. (P. S. I have since informed myself more precisely about the *Gecko*, and am much inclined to regard the identification of the وزغة, and consequently of the شلند, with one of the numerous species of *Gecko* as correct). The شـلـنـد is therefore without doubt a lizard. It is further related in *Damiri* that the وزغة fanned the flames of the burning Jerusalem. This is certainly the original form [of the legend], which is therefore of Jewish origin."

طراکی (p. 475). "The final ی is the یای وحدت" [S.].

طرکیذن (p. 475). "Castell" [S.].

طست (p. 475). "This is the Arabicized form of طشت, تشت." [N.].

غزم (p. 476). "This seems to me to mean not a cluster, but a single berry, since there are 70,000 of them on every branch, خوشه." [R.].

غفج (p. 476]. "The note of interrogation after غـفـج is unnecessary. The meaning is certain" [N.]. "غفج in

the first passage seems to be rather am adjective, 'deep'; in the second, 'a deep or depressed place'." [R.].

غفاجی (p. 476). "غفاجی is '*Vertiefung*'" [N.]. "غفاجی stands in the quotation as a parallel to بلندیی, and consequently its ی, as also in the case of نشیبی وفرازی, is merely the یای وحدت" [S.].

فروآرذکی (p. 477). "This, if I not mistaken, = فرو آرد که = Ar. يُدْخل, for جنّات is sufficiently translated by بوستانهای, the ی (i. e. ئی) of which indicates the following relative (کی, که). Otherwise what translates the يُدخل, and where is the verb in the sentence?" [S.].

کاردو (p. 479). "This, from the definition, seems rather to mean 'small, undeveloped dates'" [R.].

کبرتین (p. 480). "Is this really written thus, not کبرینین?" [S.].

کرک (p. 481). "I greatly doubt whether کرک really signifies '*quail*'. The Commentators did not know what the true meaning of سَلْوىٰ (which is no Arabic word, but a word borrowed by Muḥammad from the Jews in the Aramaic form סלוי) was. Other explanations besides the correct one 'quail' are given. Our author evidently takes it in the sense of 'hens' (کرک), or 'partridges'. I find, for the rest, only three explanations of سَلْوىٰ, (1) quail, (2) bird like a quail, (3) honey" [N.].

کش (p. 482). "Certainly with گ, since the Jews, who frequently use it, write גש. کُشی goes with it." [N.].

کُشی (p. 482). "I think that it is to be taken as a *compos. abstr.*, خویشکشی." [S.].

کواز (p. 485). "I think that the primary signification of this measure is 'stick', 'staff', in which case it is گواز, Avestic *gavâza*; also in Aramaic גווזא" [N.].

لاف گاه (p. 487). "This properly means only 'gossiping-place', a place where people engage in idle conversation" [N.].

وش (p. 492). "The word is وَشْی. It is Arabic, and means 'embroidery'" [N.]. "This is the Arabic name for a variegated silk cloth, said to come from عبقر: *v. Yáqút*" [R.].

هوازی (p. 493). "Is it not rather 'when'? It is the rendering of لمّا, 'when he looked, he saw', &ct." [R.].

P. 504. On the explanation here given of the words لِمَا خَلَقْتُ بِيَدَيَّ, compare *Shahristáni* (ed. Cureton), p. 76, l. 14.

In conclusion I append, as a further specimen of the style of this valuable old Commentary, eleven further extracts (which were originally preparad for my article in the *J. R. A. S.*, but of which lack of time prevented the insertion) together with the whole of *Súra* C and its commentary.

I (f. 72^a, ll. 10—15; XXIV, v. 46). *Injustice of 'Othmán's Kinsmen towards 'Alí.*

وَ يَقُولُونَ آمَنَّا بِاللّٰهِ وَ بِالرَّسُولِ این ایت در شان منافقان امذه است و مقاتل می گوید کی این ایت در شان بشر جهود امذه است و منافقی که بداوری بیش رسول رفتند و قصهٔ ایشان در سورهٔ النسا یاد کرده شذه است و کلبی می گوید کی این ایت در شان خویشان عثمن امذه است و جنان بود که رسول صلوات الله علیه چون بمدینه امذ باره باره زمینهای ان هر کسی را بداد حصت علی بر جانبی افتاذ کی اب بذان نرسیذی بفروخت انرا بعثمان عفان خویشان عثمان بشیمان کردند عثمن را از خریذن ان عثمان و علی

خصومت کردند بیش رسول صلوات الله علیه قضا کرد علی را بر عثمان بسبها خویشان عثمان گفتند ما رضا ندهیم بذین قضا این ایت بیامد،

II (f. 72^b, ll. 10—12; XXIV, v. 50). *'Othmán himself justified.*

اِنَّمَا کَانَ قَوْلُ المُؤمِنِینَ این ایت در شان عثمان امده است و ان جنان بود کی او بنزدیك رسول امد و گفت ای رسول الله اگر خوای من زمین خود رها کنم و بعلی دهم خداوند تعالی اورا بستود و گفت انما کان قول المومنین هست گفتار عثمان و جزو از گرویدگان،

III (f. 73^b, ll. 2—5; XXIV, v. 54). *Condemnation of 'Othmán's murderers.*

فَاُولَئِكَ هُمُ الفَاسِقُونَ بس ایشانند ای شنونده ایشانند فاسقان بیرون امدگان از فرمان خدای تعالی و اول کسی کـه کافر نعمتی کردند انان بودند کی عثمانرا بکشتند تا باز فتنها زنده گشت و دو گروهی افتاد بس انك خدای تعالی وعدهء خود راست کرده بود و جهان ایمن گشته و خلیفتان بدید امده،

IV (f. 77^b, l. 21 — f. 78^a, l. 15; XXV, v. 11). *Muḥammad, Gabriel, and Riḍván.*

وَ یَجْعَلْ لَكَ قُصُورًا و اگر خواهد بدهد ترا کوشکها درین جهان و اگر لام را بیش خوانی جنان باشد کی خدای بدهد مر ترا کوشکهای بسیار نه یك کوشك و باغهای بسیار نه یك باغ ضحاك می گویند کی جبرئیل فرود امد صلوات الله علیه بر پیغامبر و در ان میان کـه برو سخن می گفت رویش از حال بگشت و خرد شد هیجند عدسی بپیغامبر مرورا گفت چه شدت ای جبرئیل که جنین شدی گفت دیدم که فریشتهء

از جای خویش بگشت و دری از بهر او بکشادند از اسمان
که هرگز نکشاده بودند از ان وقت کش بیافرید تا امروز
فلا ادری ندانم من مگر ان فریشته فرود می ایذ از بهر ان
تا مرا عذاب کند از بیم بگداختم بر خویشتن بس جون
نزدیك امذ فریشته رضوان بود جبرئیل گفت این رضوانست
امذه است بر تو از خذای تو و ان اورده است کتو خشنود
گردی بذان بس رضوان بیامذ و صفطی از نور برو می درفشید
بنشست بیش رسول و گفت السلام علیك یا محمد جواب داذ
رسول و گفت و علیك السلام بس گفت خذای تعالی مرا
گفته است کی سلام او بر تو خوانم و می گویذ کی تو
مخیری میان انك بیغامبری باشی مَلِك و میان انك بیغامبری
باشی بنده و بشنیذ سرزنش کافران ترا بدرویشی و این سفط
نور کلیذها و خزینهای دنیاست بگیر با انك هیچ گم نکنند
از انچ بهر تو ساخته اند در بهشت بس رسول سوی جبرئیل
بنگریست جنانك کسی بر کسی مشورت کند جبرئیل اشارت
کرد بزمین ای که فرو تنی کن رسول گفت من این کلیذها
نخوام و ملك نخوام بیغامبری باشم بنده بس جبرئیل گفت ان
بسندیذی کی خذای ترا بسندیذه است و بر حقی بدینج
گفتی بس این ایت بر خواند تبارك الذی ان شاء جعل لك
خیرا من ذلك جنات تجری من تحتها الانهار این اینی است
کی جبرئیل فرود نیاورده است رضوان اورده است و او بر
رسول خواند،،

V (f. 81^b, l. 3 — f. 82^a, l. 1; XXV, vv. 39—40).

وَ قَوْمَ نُوحٍ و غرق کردیم قوم نوح را لَمَّا كَذَّبُوا الرُّسُلَ جون
انگاه کی دروغ زن داشتند بیامبرانرا ای که نوح را و هرك

یك بیغامبررا دروغ زن دارد همهرا دروغ زن> داشته باشد
أَغْرَقْنَاهُم در زیر اب کردیم ایشانرا و بموشیذیم ایشانرا باب تا
هلاك شذند وَ جَعَلْنَاهُم لِلنَّاسِ آیَةً و کردیم ایشانرا عبرتی از
بهر مردمان تا ایشان عبرت گیرند وَ أَعْتَدْنَا لِلظَّالِمِینَ عَذَاباً
أَلِیماً و بساختیم از بهر ستم کاران ای که کافران دران جهان
باذافرافی دردناك جز از ان عذاب که دریرن جهانشان کنند وَ
عَاداً وَ ثَمُودًا و هلاك کردیم عادیانرا و ثمودیانرا وَ أَصْحَابَ الرَّسِّ
و ان مردمانرا که نشستگاه ایشان بران جاه بوذ کی جهاربایانرا
از ان اب دادندی و بت برستیذندی خذایشان هلاك کرد
جون بیغامبر خوذ نگرویذند و نیز گفته اند کی رس نام
دهیست از دیههای یمامه و علمارا دریشان خلاف است گروهی
گفته اند کی ایشان ان مردمان بوذند کی شعیب بیغامبر
ایشان بوذ و نیز گفته اند که ایشان مردمانی بوذند کی بیغامبر
خویش را بخوردند و نیز گفته اند کی بیغامبر خویش را
دران جاه افگندند و اول کسی که جاذوی کرد زنان ایشان
بوذند و ایشان زنانی بوذند کی بیك دیگر بسنده کرده بوذند
بتازی ایشانرا سَحَاقَات و ببارسی سعتری <؟گویند> و رس
جاهی باشد کی گرد بر گرد ان سنگ بست باشد و امذه
است که ایشان سر جاه را بساقهای بیغامبران خویش بسته
بوذند بجای سنگ و نیز گفته اند که رس بارسی است و ان
برفهای باشد در درها بسیار گرد امذه جون افتاب گردذ از
جای خویش بروذ جون کوهها و بشتها و باشد که دیهی را
جست بیران کند و مردمان انرا و بعضی از علما گفته اند
کسی ان رس باذرباذگان بوذه است و گفته اند نیز که ان
شهر ثمودیان بوذه است کی صالح بیغامبر ایشان بوذ و نیز

گفته اند قحطانیان از عرب بران جای نشستندی بیامبری امد بذیشان کی اورا حنظلة بن افیون گفتندی بس ایشانرا دعوت کرد بدین خدای معجزه خواستند ازو گفت کی جائی بکنید که اب خوذ بر اید از بایان جاه بسر جاه بی از انك بر کشند تا مشك و سبوی بر کنید ایشان ان جاه بکندند و اب می امد تا بسر جاه و ایشان می بردند بس بیغامبر خوذرا بکشتند و در ان جاه افگندند اب بر جوشید تا همه را هلاك کرد وَ قُرُونًا بَيْنَ ذَٰلِكَ كَثِيرًا و مردمان هر روزگاری که میان این گروهان کیاذ کردیم ایشانرا هلاك کردیم ایشانرا بکفر ایشان بسیار،،

VI (f. 89^b, l. 9 — f. 90^a, l. 4; XXVI, v. 62). *Moses and the bones of Joseph.*

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ گفت موسی كَلَّا باز باشید از ین گمان بذ هرگز ایشان مارا در نیابند کی بر منست خذای من ای که یار منست سیهدین سر انجام کی راه نماید مرا بسوی راه رستکاری و نیز گفته اند سیهدین کفایت کند مرا شر فرعون و امذه است که موسی چون بنی اسرایل را از مصر بیرون اورد ماه تاریك شذ گفت مر اسراییلیانرا کی این تاریکی ماه جیست علما اسراییلیان گفتند کاجون یوسف را وفات نزدیك امذ عهد بست بر ما او بخذای سوگند داذ کی از مصر بیرون نروید تا استخوانهای اورا بر خوذ نبریم گفت مریشانرا موسی کیست از شما که بداند که گور یوسف کاجاست گفتند که هیچ کس نداند از ما مگر زالی موسی کس فرستاذ و ان زال را بخواند و گفت مرا بگوی که گور یوسف کاجاست زال گفت بخذای که نگویم تا انچ من خواهم

ندق و حکم مرا نبذیری گفت مرورا که چه خواق و حکم تو چیست گفت حکم من انست که با تو در بهشت باشم گران امد این حکم بر موسی که بهشت بدست او نبود گفتند موسی را ان حکم که او می کند بده موسی گفت روا باشد بس بذیشان نمود ان زال گور یوسف صلوات الله علیه بکندند انرا و بیرون اوردند ازو استخوانهای یوسف را چون یوسفرا با خود ببردند ماه روشن شد و جهان روشن گشت و بو موسی اشعری روایت می کند کی رسول صلوات الله علیه فرود امد در خر بشتهٔ عرابیی بدوی کرامتها کرد ان عرابی رسول را ونگوش (?) مهمان داشت رسول گفت مرورا حاجت خواه عرابی گفت ای رسول الله اشتری خوام مادهٔ بر جامهای ان از هوید و بلاس و تنك و جوال و رمهٔ بز خوام کی انرا بدوشم رسول گفت او عاجز شدی از انك هجون زال بنی اسرایل بودیی یاران گفتند ای رسول الله ان زال بنی اسرایل کیست بیش ایشان بگفت قصهٔ این زال که از موسی بخواست که برو در بهشت باشد»،

VII (f. 90^a, ll. 4—18; XXVI, v. 63). *The passage of the Red Sea.*

وَ اَوْحَيْنَا اِلَى مُوسَى بس بیغام دادیم بوشیذه بموسی اَنِ اضْرِبْ بِعَصَاكَ الْبَحْرَ کی بزن دریارا بعصای خویش و عصا دست جوب باشد و عبد الله عباس می گوید کجون موسی بدریا رسید و فرعون از بس او در امد یوشع بن نون که خواهر زادهٔش بود و خدمت او می کرد گفت مر موسی را که خدای تو کجا فرموده است ترا اکی *(sic)* انجا روی موسی گفت بیش تو ای کی مرا فرموده است که در دریا روم بس گفت که مرا

فرموده است که عصارا بر دریا زن بس عصا بر دریا زد دوازده راه در دریا پیدا امد و از یکدیگر جدا شد و ایشان دوازده سبط بودند هر سبطی‌را راهی بهنای هر راهی دو فرسنگ و سعید جبیر می گوید که همه دریاها ارامیده بود که نه جنبیدی و اورا مد و جزر نبود افزون شدن و کم شدن چون ان روز که موسی عصا بر دریا زد مد و جزر پیدا امد و درین قصه امده است که از روز چهار ساعت گذشته بود که عصا بر دریا زد و روز دوشنبه بود دهم ماه محرم روز عاشورا و دریا جوی نیل بود و در دو ساعت از دریا بگذشتند چون روز نیمه رسید موسی بگذشته بود و فرعون و فرعونیان غرق شده باز ایيم بایت فَانْفَلَقَ باز شگافت دریا و از یکدیگر جدا شد اب و پیدا امد دوازده راه فَكَانَ كُلُّ فِرْقٍ بس بود هر پارهٔ از اب که در میان راهها بود كَالطَّوْدِ الْعَظِيمِ چون کوه بزرگ و اسراییلیان که در دریا رفتند هر سبطی نمی دید ان سبط دیگررا بس هر گروهی می گفتند که هلاك شدند یاران ما دعا کرد موسی تا دران راههای اب چون طاقها پیدا امد همچون طاق بلها تا یکدیگررا می دیدند و درازای هر راهی فرسنگی بود و پهناش دو فرسنگ ،،

VIII (f. 103^b, ll. 5—13; XXVII, v. 45). *The Tomb of Bilqís, Queen of Sheba.*

قَالَتْ رَبِّ اِنِّي ظَلَمْتُ نَفْسِي گفت بلقیس ای خدای من من ستم کردم بر خویشتن بدانچ کافر بودم وَ اَسْلَمْتُ مَعَ سُلَيْمَانَ و مسلمان شدم بر دست سلیمان و گردن نهادم لِلّٰهِ رَبِّ الْعَالَمِينَ مر خدایرا که افریدگار جهانیانست مقاتل می گوید کی بزنی کرد اورا سلیمان و بفرمود تا گرمابهء ساختند از بهر

موی بردن را بشام و اول کسی که گرمابه کرد سلیمان بود و یك جای می بودند تا سلیمان از دنیا برفت و شعبی حکایت کرد از مردمانی از حمیر که ایشان گورستان باذشاهانرا بکندند یافتند در انجا سغی و در ان سغ زنی و کفن ان زن حلها زربفت و بر سر او تختهٔ از سنگ رخان (*sic*) نهاذه درو نبشته (شعر)

یاایها الاقوام عوجوا معنا و ارتعوا فی مقبر الغلسا،
لتعلموا انی تلك التی قد کنت اذ دعا الدهر بلقیسا،
بعلی سلیمن النبی الذی قد کان للتوریه دریسا،
و سوف یاتی الله بی بعد ما یبعث للحشر المراسیسا،
مع ابن داود النبی الذی قدسه الرحمن تقدیسا،

IX (f. 106*b*, l. 15 — f. 107*a*, l. 9; XXVII, v. 84). *The Beast of the Last Time.*

وَ اذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ و جون انگاه کی واجب شود عقوبت بریشان و سزاوار گردند ایشان مر ان گفتار عذابرا جون انگاه کی امر معروف نکنند و نهی منکر اَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْاَرْضِ بیرون اریم از بهر ایشان جانوری که اورا دابة الارض خوانند و علیرا رضی الله عنه برسیذند ازین دابه کی ان چه جیز است علی گفت رضی الله عنه بخذای که دم ندارذ و ریش دارذ و این اشارتست از علی که او از ادمیان باشد هر چند که صریح نگفت و نیز گفته اند که ان دابه از نشانیهای قیامتست جانوریست از جانوران و امذه است در اخبار که برها دارذ خرد و بزرگ و چهار دست و پای دارذ و این از عبد الله عباس روایت می کنند و شعبی می گویذ کی ان جانوریست بی موی ای که موی بزان

ندارد و بشم دارد جون اشتر و سرش بر اسمان می رسد و نیز گفته اند کی جانوریست کی سرش جون سر گاوانست و چشمش جون چشم خوکان و گوش جون گوش بیلان و سروش جون سرو گوزنان و گردنش جون گردن اشتر مرغ و[1]) سینهٔ اش جون سینهٔ شیران و رنگش جون رنگ بلنگان و تهی گاهش جون تهی گاه گرگان و دنبش جون دم گوسپندان جنگی کـه سرو دارند و بایهاش جون بایها شتران میان هر بندی از ان او دوازده رش بیرون اید و برو عصای موسی و انگشتری سلیمان از ان عصا بر بیشانی مومنان نشان می کند سپید همه روی مومن سپید کند و از انگشتری سلیمان نشانی نهد سیاه بر بیشانی کافران همه روی کافر سیاه گردد و این قول عبد الله زبیر است و این صفت که او کرده است نتوان دانست از خویشتن از بیامبر شنیده باشد و هرچ بیغامبر گوید راست گوی باشد گردن باید نهاد و گروهی از مفسران گفته اند که دابه نشانی است از نشانیهای قیامت و جز این نگفته اند و نیز گفته اند که ان دابه از درهای زمین تهامه بیرون اید و نیز گفته اند از زیر صفا بیرون اید».

X (f. 108^b, l. 16 — f. 109^a, l. 4; XXVIII, v. 3). *Pharaoh and Moses.*

اِنَّهُ كانَ مِنَ المُفْسِدِينَ او بود از جملهٔ انکسان که کار های تباه کردندی ای که مفسدی بود از مفسدان بکشتن فرزندان اسراییلیان و دعوی کردن خدای و امنه است از سدی کی فرعون در خواب دید کی اتشی از بیت المقدس بیامدی و گرد بر گرد مصر در گرفتی و فرعون را بسوختی و اسراییلیانرا

1) MS. repeats و again.

رها کردی بمرسید از خواب گزاران از تعبیر این خواب گفتند بیرون اید ازین شهر مردی که باشد بر دست او هلاك مصریان بفرمود فرعون تا بسران اسراییلیانرا بکشتند و دخترانرا زنده رها کنند و جنان شد کی مرگ در بیران اسراییلیان افتاد همه بمردند فرعونیان گفتند فرعون را بیران اسراییلیان همه مردند و خردگانشان بکشتن ناجیز شدند کار ما بیش کند رها کن این کشتن تا بزرگ شوند و کار ما کنند بفرمود تا رها کنند زنده بسران را سالی و سال دیگر بکشند ای که یك سال کشند و یکسال نکشند بس هرون دران سال زاد کی بسرانرا نمی کشتند و موسی دران سال زاد کی بجگانرا می کشتند و فرعون زندگانی دران یافت جهار صد سال بزیست و او مردکی بود ببالا کوتاه و بروی زشت و اول کسی که ریش سیاه کرد او بود و موسی صد و بیست سال بزیست،،

XI (f. 116*a*, ll. 2—11; XXVIII, v. 56). *Abú Ṭálib dies a Pagan.*

اِنَّكَ لَا تَهْدِي مَنْ اَحْبَبْتَ تو ای محمد نتوانی کی راه نمای انرا که تو دوست داری و جنان بود کی رسول صلوات الله علیه حریص بود بر ایمان عم خویش بو طالب بخواست مرد می خواست کی او مسلمان شود تا از بهر او شفاعت کند قضا حق انرا که ابو طالبش بورده بود در خردگی او یاریش می داد بس بیامبری این ایت بیامد انك لا تهدی تو ای محمد راه ننمای انرا که تو دوست داری و انرا کی تو خواهی که او مسلمان شود وَ لٰكِنَّ اللّٰهَ يَهْدِي مَنْ يَشَاءُ و لکن خذای تعالی راه نماید و توفیق دهد تا مسلمان شود انرا کی او خواهد جنانك عباس عم دیگرت را راه نمود تا

مسلمان شد وَ هُوَ أَعْلَمُ بِالْمُهْتَدِينَ و اوست ای که خدای است داناتر بدانکس که او راه یابد و روایت کرد بو هریره کی بیغامبر صلوات الله علیه گفت مر عم خویش را بو طالب بگوی لا اله الا الله تا گواهی دهم روز قیامت از بهر تو بنزدیك خدای تعالی بو طالب گفت اگر نه انستی که سوزنش کنند مرا قریش اگرنه بگرویدمی و روشن کردمی چشم ترا بس گفت ای برادر زاده بر ملت بدران خود می روم ای که بر کفر خدای تعالی این ایت بفرستاد،،

XII. Súra C. (سورة العاديات).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ و العاديات ضَبْحًا فالموريات قَدْحًا فالمغيرات صُبْحًا نزول این ایت چنان بوده است کی بیغامبر صلی الله علیه و سلم لشکری ببنی کنانه فرستاده بود و خبر همی دیر امد ازان لشکر بیغامبر صلی الله علیه و سلم غمکین شده بود خدای عز و جل بیغامبررا اگاه کرد بر روی سوکند و گفت والعاديات ضبحاً سوکند یاد کرد باسپان غازیان بذان وقت کهمی تازند و از کلوی ایشان عکعك همی اید خدای عز و جل از بهر فضیلت غازیانرا باسپان ایشان سوکند یاد کرد و گفت اندرین ساعت ایشان همی تازند و از کلوی ایشان عکعك همی اید فالموريات قدحا سوکند یاد کرد بذان اسپان ایشان کهمی تازانند و از سمهای ایشان اتش همی جهد فالمغيرات صبحا و سوکند یاد کرد بذان اسپان ایشان کی بوقت سپیده دم بغارت اندر بنی کنانه تاختند فَاَثَرْنَ بِهِ نَقْعًا فَوَسَطْنَ بِهِ جَمْعًا بذان سمهای خویش خاك بر انگیختند و

بدان تنك و دویدن اندر میان دشمن اندر شدند خدای عز و جل همه پیغامبررا صلی الله علیه و سلم خبر کرد کی ایشان بر چه حال اندر میان دشمن شدند و همی غارت کنند و همه فصل ایشانرا یاد کرد تا بذانجا کی بانك کلوی اسبان و کرد پای ایشان سوکند یاد کرد از بهر فصل غازیانرا تا بدانند کی بانك کلوی اسبانرا و کرد پای ایشانرا چندین فصل است نکر تا تکبیر ایشانرا و شمشیر زدن ایشانرا چند فصل است دیکر ایذون کوید و العادیات ضبحا خدای عز و جل سوکند یاد کرد باسبان و شتران حجاج چون از عرفات باز کردند کی تازان همی ایند تا مزدلفه فالموریات قدحا و ان چنان بمزدلفه اتشها همی زنند فالمغیرات صبحا چون از مزدلفه باز کردند سوی منا ایند فاثرن به نقعا و بذانجا خاك از زیر پایها بر انکیزند فوسطن به جمعا و هم بذان دویدن بمیان منا اندر شوند خدای عز و جل سوکند یاد کرد بفصل غازیان و

حاجیان اِنَّ الانْسان لِرَبِّهِ لَکَنُود وَ اِنَّه عَلیَ ذٰلِکَ لَشَهِیدٌ لکنود بلسان کنده و بلسان حضرموت هو العاصی لربه و بلسان بنی مالك بن کنانه البخیل کی مردم نعمت خدایرا ناسپاس است یعنی قرظ بن عمرو و نیز کفته اند ابو حباحب نعمت خدایرا ناسپاس است حسن بصری کوید (f 359 a) ان الانسان لربه لکنود کوید مردم مصیبترا و شدترا همی باز دارد و نعمتهارا همی فراموش کند دیکر کوید لکنود این کافر کی نام برده شد کنودست منفعت خویش را از مردمان همی باز دارد و بنده‌ء خودرا همی کرسنه دارد و نان تنها خورد و بمونتها اندر میان قوم خویش نصیب ندهد و مونت خویش همی ندهد و انه

علی ذلک لشهید و خدای عز و جل ان کفر و بذکرداری
اورا همی داند و بران کواست وَ اِنَّهُ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ و این
قرط یا ابو حباحب مر خواستهٔ بسیاررا سخت دوست دارند
واین دو تن بخیلترین همه عرب بودند و این بو حباحب را
بخیلی تا بدان جای بود کتا همه مردمان نخفتندی او اتش
نفروختی و اگر جای اواز مردم شنیدی یا کسی را از دور
بدیدی اتش را بپوشیدی از بیم انک باشد که از ان اتش
کسی ببرد و قرط هم مانندهٔ او بود ببخیلی خدای کفت عز
و جل اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا فِي الْقُبُورِ وَ حُصِّلَ مَا فِي الصُّدُورِ
همی نداند این قرط یا ابو حباحب کی ان هنکام کی انکسها
که اندر کورند بر انکیخته شوند و انچ اندر دلهاست از
نیکی و بدی و سخاوت و بخل همه پیدا کرده شود دیکر ایذون
کوید کی نیکیها و بدیهای ایشان ایشانرا نموده شود اِنَّ رَبَّهُم
بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ کی خدای ایشان آن روز از همه کارهای
ایشان خبر دارد و ایشانرا بسزا باداش دهد این سورت بمکه
فرو امده است ٭

Nos XIII—XIV. Add. 824, Add. 825.

مواهب علیّهٔ حسینی واعظ کاشفی

The **Mawáhib-i-'Aliyyé**, or **Tafsír-i-Ḥuseynî**, a well-known Commentary on the Qur'án composed in the years A. H. 897—9 by **Huseyn Vá'iẓ-i-Káshifí**, the author of the **Anvár-i-Suheylí** and the **Riyáḍu'sh-Shuhadá**, at the instance of Mír 'Alí Shír, to whom it is dedicated, and to whose name an allusion is contained in the title. See Rieu, pp. 9—11, and Ethé, col. 1041—3.

The manuscript, written throughout in a small, neat *nasta'líq*, with the text of the Qur'án, pointed and written in red, in a larger *naskh* hand, consists of two volumes.

Vol. I contains ff. 324; 24.6 × 16.0 c.; 25 l. It comprises the first 15 *juz'* (called on the title-page *sí-pára*, سیپاره), that is, the first half of the Qur'án down to the words قَالَ أَلَمْ أَقُلْ گفت خضر که آیا in verse 74 of the *Súratu'l-Kahf* (ch. XVIII). Here vol. I abruptly ends at the bottom of f. 324, the subscription in red, قد تمّ المجلد الاوّل, shewing that this division was intended by the scribe. The text begins on f. 1*b* in the usual way: —

بعد از تمهید قواعد محامد الهی و تأسیس مبانی و (*sic*) ثناخوانی حضرت رسالت پناهی الخ.

Vol. II contains ff. 319, numbered (325—643) consecutively onwards from vol. I, the first four (ff. 325*a*—328*a*) being blank; 24.5 × 15.7 c.; 25 l.; written in the same hand as the preceding volume. The text begins three lines from the bottom of f. 328*b*, at the point where it was interrupted, the concluding words of vol. I (or the initial words of Qur'án XVIII, 74) being repeated with their Persian translation. The title stands as follows on the middle of f. 328*b*: —

جلد دویم تفسیر حسینی پانزده سیپاره مرتّب

Ends on f. 643*a* as follows, the date of transcription given in the colophon (beginning of Rajab, A. H. 947) corresponding to November, A. D. 1540: —

تمّ کتابه هذا الکتاب المشتمل علی درر غرر معانی القرآن الذی هو فصل الخطاب فی اوایل شهر رجب المرجب سنه سبع و اربعین و تسعمایه علی یدی الفقیر الحقیر العاصی ظاهر بن ابو القاسم غفر اللّه عنه و لوالدیهم و لاستادهم.

N°. XV. **Add. 827.**

مواهب علیّهء حسین واعظ کاشفی (جلد ۲)

The second volume of the **Mawáhib-i-'Aliyyé.** See description of previous MS.

This volume contains the sacred text and the commentary from Sura XIX to the end.

Ff. 472; 26.4 × 16.0 c.; 21 l. F. 472^{b} is blank; f. 1^{a} is also blank, save for a note in Persian to the effect that the manuscript passed into the possession of one Seyyid Nuru'd-Dín Muḥammad Qádirí (whose seal is also impressed on f. 472^{a}) on Jumádá II, 7th, A. H. 1147 (= Nov. 4th, A. D. 1734). The commentary is written in a legible *ta'liq* between double red lines; the text in *naskh* with red ink.

Begins (Súra XIX): —

کهیعصّ در مواهب صوفیه بادیه از مواهب الهی که بر حضرت شیخ رکن الدین علاء الدولة سمنانی قدس سرّه قرمرده آمده مذکور است الخ. (*sic*)

Transcribed by one 'Abdu'r-Ra'úf. The transcription was finished on Thursday, Rabí^{c} I 15th, in the 35th year of the reign of [? Awrangzíb = A. H. 1102—3, A. D. 1691].

The author states at the end that his son composed the following quatrain to commemorate the date of the work's completion: —

با خامه که این نامه باقبال نوشت،
وانجام سخن بایمن الفال نوشت،
گفتم مه و سال روز تاریخ نویس،
فی الحال دوم ز شهر شوال نوشت،

The words دوم ز شهر شوال give 899, the year in which the work was completed (*cf.* Rieu, p. 10; Ethé, col. 1041). Shawwál 2nd of that year = July 6th, A. D. 1494.

It is worth noting that the *Mawáhib-i-'Aliyyé* is the Persian Commentary referred to by Erpenius in his Arabic Grammar (Leyden, 1656) at p. 183. This is proved by a comparison of the Latin translation of the commentary on Súra LXI (سورة الصفّ) given at pp. 206—211 of that work with the text in this volume.

No. XVI. Add. 206 (Lewis 24).

قرآن با ترجمهٔ فارسی

The **Qur'án,** with interlinear Persian translation, to which are appended a few prayers.

Ff. 348 (ff. 1^a—2^a, 347—348 blank); 23.0 × 12.5 centimetres; 12 lines of Arabic text (written in black, in a fair *naskh*) and 12 lines of interlinear Persian translation (written in red, in minute *nasta'líq*) to the page.

F. 2^b contains a short prayer in Arabic, and a Persian note on the method of taking an augury (استخارة) from the Qur'án.

F. 3^a contains 2 short prayers, in Arabic, to be used before and after reading the sacred text.

Ff. 3^b—343^b contain the sacred text, and its translation into Persian.

F. 344^a contains the colophon, which states that the copyist, Muḥammad Ḥuseyn of Qárs (قارسی, or perhaps قاری), completed the transcription in کندی کوثه, in the house of Mír Muḥammad Muḥsin el-Ḥuseyní the Dárúgha, on Sunday the 18th of Jumáda I, A. H. 1108 (? = Dec., A. D. 1696). Also a short prayer (دعای ختم).

F. 344^b contains another short prayer in Arabic, and ff. 345^a—346^b a longer one.

For comparison with other versions, the Persian translation of Súra C, detached from the text, is here subjoined: —

بنام خدای بخشاینده مهربان

سوگند بشتران رفته بغزای بدر نفس زننده، پس بیرون آرندگان اتش از سنگ بسمهای خویش آتش بیرون آوردن، پس بغارت کنندگان در وقت صبح مراد از کیان شتران و اسپانند، پس بر انگیختند بوقت سپیدهٔ صبح غباری در کنار قبیله، پس بمیان در آمدند بآنوقت گروهی دشمنان دین، (جواب قسم آنکه) بدرستی که آدمی مر پروردگار خودرا هر آینه ناسپاس است، و بدرستی که خدا (یا آدمی) بر آن هر آینه گواه است، و بدرستی که آدمی برای درستی مال هر آینه بخیل است، آیا پس نمیداند وقتی که بر انگیخته گردد آنچه در گورهاست یعنی اموات، و حاصل کرده شود یعنی ظاهر ساخته تمیز کرده شود آنچه در سینهاست از خیر و شرّ، بدرستی که پروردگار ایشان بایشان روز رستخیز هر آینه داناست، الله اکبر،

No. XVII. Add. 838.

قرآن با ترجمهٔ فارسی

A fine and carefully written manuscript of the Qur'án, with a complete Persian paraphrase written in red between the lines, followed by some prayers and pious ejaculations in Arabic (ff. 480*a*—481*a*), which, in turn, are followed by a Persian poem of 34 couplets on the method of taking auguries from the Sacred Book.

Ff. 483 (ff. 1*a* and 483*b*, blank); 30.7 × 18.6 centimetres; 10 lines of Qur'ánic text (written with black ink in fine, clear *naskh*, and fully pointed); and 10 lines of Persian translation (written with red ink in a good *ta'liq*), alternating with one another, to the page. Each page has a wide inner margin of blue and gold bordering the

text, and a narrow outer margin of gold. Between these nearly every page is adorned with circular ornaments of gold and blue with a central floral design. Each *súra* has an illuminated heading, and ff. 1^b—2^a (containing the *Fátiḥa*, without Persian translation), and 480^b—481^a (containing Arabic prayers) are richly illuminated on every part. An illuminated heading also precedes the Persian poem beginning on f. 481^b, the couplets of which are written alternately in blue and gold.

For comparison with other paraphrases, the Persian version of Súra C (سورة العاديات), which occupies f. 475^b, is here given by itself.

بنام خدای بخشندهٔ مهربان بحق اسپان دونده حال دویدن آنکه متنفس اند از پس آتش بیرون آرندگان بیرون آوردنی پس غارتگران در وقت صبح پس بر انگیزند بآن وقت غباری پس در آیند بآن وقت جمعی اعدا بدرستی آدمی مر پروردگار خودرا جاحد نعمت و بدرستی او بر آن ناسپاسی هر آینه گواه است و بدرستی او مر دوستی مالرا سخت بخیل است ای پس نمیدانند که جون برون آورده شود آنچه در گور است و تمیز کرده شود آنچه در سینهاست بدرستی که پروردگار ایشان بایشان در آنروز هر آینه آگاه است»،

The Persian poem at the end of the volume (ff. 481^b—483^a) begins as follows: —

فی التفأل من کلام اللّه المجید

هرگه از قرآن کشائی فال خویش
تاکه واقف گردی از احوال خویش
بایدت کردن طهارت از نخست
مصحفی زان پس بدست آور درست

چون بخوانی فاتحه ای هوشیار
سورهٔ اخلاصرا بر خوان سه بار
بعد از آن نیّت بکن ای نیك رای
این دعا بر خوان و مصحف بر کشای

اللهُمّ انّی توکّلْتُ علیك وتفألْتُ بکتابك
فَأَرِنی ما هو المکتوم فی سرّك المکنون فی غیبك

چون که بکشائی بدین طور و نسق
سطر هفتم جوی از اوّل ورق
آ گر الف باشد ترا ای دوست فال
خوبتر گردد ترا هر روز حال (فال M.S.)
ب به نیکوئی بیابی راحتی
منفعت یابی ز صاحب دولتی
ت بتوبه باز گرد از هر خطا
رو تصدّق کن پیء دفع بلا

In the remaining 26 couplets the significance, for good or evil, of each of the other letters of the alphabet, including *lám-alif*, is explained in like manner.

The manuscript bears no date. It can hardly be earlier than the beginning of the 16th century.

No. XVIII. **Add. 832.**

[ترجمه و] تفسیر قرآن

A complete Persian translation of the Qur'án.

Begins abruptly, without introduction or preface, with the translation of Súra I, which I here transcribe:

بسم اللّه الرحمن الرحيم

بنام خدای بخشایندهء مهربان جمیع سپاس و ستایش مر خدایراست که پروردگار جهانیان است بخشایندهء مهربان خداوند روز جزا ترا می پرستیم و از تو یاری میخواهیم بنمای مرا راه راست راه آنانکه انعام فرمودهء بر ایشان نه راه آنکسان که خشم گرفتهء بر ایشان و نه راه گمراهان ۞

Ends abruptly, without conclusion or colophon, with the translation of *Súra* CXIV, which also I transcribe: —

بنام خدای بخشایندهء مهربان بگو یا محمّد پناه میگیرم به پروردگار آدمیان بادشاه مردمان معبود انسان از بدی وسوسهء شیطان آنکه وسوسه میکند در سینهای مردمان از پریان و آدمیان ۞

For comparison with the Persian versions of the Qur'án described by Rieu (pp. 6—8) I also give the translation of *Súra* c: —

بنام خدای بخشایندهء مهربان سوگند باسپان دونده پس بیرون آرندگان آتش از سنگها و بغارت کنندگان تاکه بر انگیختند بدان وقت غباری پس بمیان در آمدند بدانوقت بر گروهی از دشمنان دین بدرستی که آدمی مر پروردگار خودرا نا سپاس است و بدرستی که او برین گواه است و هر آینه او برای دوستی مال بغایت سخت است ایا نمیداند که چون ظاهر کرده شود آنچه در گورهاست و حاضر کرده شود آنچه در سینهاست بدرستی که آفریدگار اینها بر افعال اینها در آنروز داناست ۞

The body of the text, written entirely in black ink, contains the translation. In the margins of most of the

pages are notes and comments written in red. Such of these as refer to the beginnings of the various *Súras* state where the *Súra* in question was revealed, how many verses it contains, which of there verses are abrogated by others (منسوخ) and which of them abrogate others (ناسخ), and, when it is known, the occasion on which the *Súra* was revealed. As a specimen I give, without any attempt at emendation, the marginal comment on *Súra* c, of which the text is given above: —

این سورهٔ مکّی است و یازده آیتست که هیچیکی از آن نناسخست و نه منسوخ و سبب نزولش انبود که حضرت رسالت پناه صلّی اللّه علیه و سلّم منذر بن عمرو انصاری رضی اللّه عنه را با خیلی از صحابه بقبیله از کنانه فرستاد و فرمود که فلان روز بوقت صبح باید که بدیشان رسید و غارت کنید و فلان روز باز آئید ایشان چنان کردند و در باز آمد سبب غبور بر ابی بزرگ تو قصد افتاد منافقان زبان دراز کرده با یکدیگر می گفتند که تمام آن سریه در بادیه بلیه هلاك شدند و کسی که خبر ایشان رساند نمانده چون این خبر بمومنان رسید اندوهناك شدند بحق سبحانه و تعالی برای خون

Contains ff. 429, of 15 l., measuring 28.5 × 18.5 c. The central sheet of the folio (جزء) of 4 sheets in most cases bears a charcoal mark at the right upper corner.

Written in clear *ta'líq*.

F. 1[a], over which another sheet of paper has been pasted to strengthen it, bears a seal-mark which appears to read —

جنگ بهادر
راسخ سنه ۱۳

N°. XIX. **Add. 252.**

ترجمان قران

Tarjumán-i-Qur'án ("the Interpreter of the *Qur'án*"); explanations in Persian of the more difficult words in the Qur'án, in order of their occurrence, *súra* by *súra*.

Ff. 68 (ff. 1*a*, 66*b*—68*b* blank); 15.0 × 19.5 c.; 12 l. Written in a fairly good Persian *ta'líq*, the Arabic words being in red.

Begins: —

این کتاب ترجمان قرآنست و ترجمان تعریف الخ

Dated on f. 66*a*) the 20th of Jumádá I, A. H. 1033 (= March 10th, A. D. 1624). In the same year it would seem, from a note on f. 1*a*, to have passed into the possession of George Strachan at Isfahán. From a Persian note pasted on to f. 68*b* (of which note the envelope also lies loose in the MS.) it would appear to have been offered to the Rev. George Lewis as a present by some Indian Muslim.

MUHAMMADAN TRADITIONS, LAW, THEOLOGY, & ETHICS (SUNNÍ AND SHÍ'ITE).

N°. XX. **Add. 264.**

شرح کلمات الخلفاء الراشدین لرشید الدین وطواط

A hundred sayings of each of the four Caliphs of the Sunnites, paraphrased and explained in Persian by Muḥammad el-'Omarí **er-Rashíd el-Waṭwáṭ,** the well-known Persian poet, who died A, H. 573 (A. D. 1177—8).

Ff. 74 (ff. 1*a* and 74*b* blank); 20.9 × 14.4 c.; 17 l.

Written in a clear *naskh*, the Arabic aphorisms in red. Dated Ramaḍán 19th, A. H. 955 (Oct. 22, A. D. 1548). The name of a former possessor, Sheykh Aḥmad el-Amírí, is inscribed on the inside of the cover. The title is given on the supplementary leaf at the beginning as صد كلمه "The hundred aphorisms", but this would seem properly to belong only to the fourth part of the work, containing the sayings of ʻAlí b. Abí Ṭálib, which, naturally more popular among Shiʻites than the three preceding parts, is often found separately. See Rieu, pp. 553—4 and 790*b*, and Flügel's *Vienna Catalogue*, vol. I, pp. 125—6, for description of this last portion of the work; and, for the whole, Dozy's *Leyden Catalogue*, vol. I, p. 192.

Part I, containing a hundred sayings of Abú Bekr (ff. 1*b*—20*a*) begins: —

الحمد لله على تواتر آلايه و تفاطر نعمايه و الصلوة الخ . . . .
چنين گويد محمّد بن محمّد العمرىّ الرشيد الكاتب[1] اصلح
الله عمله و انجح امله كه چون من كتاب فصل الخطاب من كلام
عمر بن الخطاب رضى الله عنه بساختم و كتاب مطلوب كلّ
طالب من كلام على بن ابى طالب رضى الله عنه بپرداختم الخ

Part II, containing a hundred sayings of ʻOmar (ff. 20*b*—41*a*), begins: —

الحمد لله على ما افاض علينا من سوابغ نعمه و سوابغ قسمه
الخ . . . . چنين گويد محمّد بن محمّد العمرى الرشيد الكاتب
تجاوز الله عنه كه چون من شرح صد كلمهء امير المؤمنين على
ابن ابى طالب رضى الله عنه بساختم الخ

Part III, containing a hundred sayings of ʻOthmán (ff. 41*b*—57*a*), begins: —

---

1) The *takhallus* وطواط, which should follow here, as in the Leyden manuscript *(Cat., loc. cit.)*, is omitted, evidently by accident, in this place.

الحمد لله الكبير صنايعه الكثير بدايعه الجميل شرايعه الخ

Its title is given as انس اللهفان من كلام عثمان بن عفان and it is dedicated to Sulṭán Abú'l-Qásim Maḥmúd b. Íl-Arslán Átsiz Khwárazm-sháh Muḥammad.

Part IV, containing the hundred sayings of 'Alí b. Abí Ṭálib, each paraphrased in a Persian quatrain, occupies ff. 57^{b}—74^{a}, and begins: —

الحمد لله على الطاف كرمه و اصناف نعمه الخ . . . . امّا بعد فهذه مائه كلمه مرويّه عن امير المؤمنين على بن [ابى] طالب رضى الله عنه الّفها عمر بن بحـ (?) الحافظ و اختيارها (*sic*) عن مجموع كلامه و عقبه فى معنى كلّ واحد منها محمّد بن محمّد بن عبد الجليل المعروف بالوطواط الكاتب بيتين فارسيتين من منشأته متناسبين له ليسهل معناه على قارئه.

It is this portion of the work which, under the title of صد كلمه, is described by Rieu at pp. 553—4 of his *Catalogue*. Some of the sayings at the end of the manuscript are explained in Turkish as well as Persian.

N°. XXI. **Add. 303.**

غُرَرُ ٱلدُّرَرِ

از تصنيف ابو البركات محمّد بن احمد بن محمّد الحُسينى

Ghuraru'd-Durar ("Lustrous Pearls"), a collection of traditions and anecdotes of holy persons arranged in 84 chapters, done into Persian from the Arabic by **Abu'l-Barakát Muḥammad b. Aḥmad b. Muḥammad el-Huseyní.** See Hají Khalfa (ed. Flügel), vol. IV, p. 321, N°. 8604, where, however, the opening words of

the book are given somewhat differently from this manuscript, which begins (on f. 1^b): —

الحمد لله القديم القاهر القوى القاهر الغافر تقدّس ذاته و تعالى صفاته .... قال الشريف ابو البركات محمّد بن احمد بن محمّد الحسينى رضى الله عنه چنين گويد كه اين كتابيست از اخبار رسول عليه السّلام پر موعظه و پند و مشتمل است بر هشتاد و چهار باب و مزيّن شد از آيات و اخبار و سخنان مشايخ بر حسب التماس متعلّمان بپارسى ياد كرديم زيرا كه ايشان از ادراك عربيّت قاصر بودند و اين كتابرا غُرَر الدُّرَر نام كرديم و بالله التوفيق الخ

Copies of this work seem to be rare, none being mentioned in the Catalogues of Rieu, Ethé, Pertsch (Berlin and Gotha), Fleischer (Dresden), Dozy (Leyden), Aumer (Munich).

Unfortunately the leaves in this manuscript are hopelessly disordered, and as there is no pagination, while, in many cases, the catch-words at the foot of the page are wanting, or have been covered in the mending, it is almost impossible, in the absence of another copy to collate by, to arrange them right. Some leaves, indeed, would appear to be missing; for of the 84 chapters comprised in the work the titles (in red) of only 81 occur.

Ff. 165 (ff. 1^a and 165^b blank; f. 136 is misplaced after f. 162, and f. 141 after f. 136, while many other leaves seem to be misplaced, and some few missing); 23.0 × 16.3 c.; 15 l. Written in a good, minute *ta'liq*, between margins ruled in gold and colours. Transciption completed on Muḥarram 7, A. H. 998 (= Nov. 16, A. D. 1589).

The titles of the chapters (which, unfortunately, are not numbered, are as follows: — 1 (f. 1^b) فى ذكرالدنيا. 2 (f. 3^b) باب الآخر منه. 3 (f. 5^b) فى ذكر الموت. 4 (f. 8^a)

احوال القيامة (f. 10b) 5 .عذاب القبر
(f. 13b) 6 .فى شرح القيمة
باب الآخر فى (f. 17b) 7 .و فزعها
(f. 20a) 8 .فى صفت النّار
باب (f. 24a) 9 .وصف النّار
(f. 26a) 10 .فى صفت الجنّه و اهلها
(f. 28b) 11 .فى صفة الجنّة
(f. 33a) 12 .باب ما يرجى من رحمة الله
باب (f. 35a) 13 .باب التّوبة
(f. 39a) 14 .باب الآخر فى التّوبة
باب الآخر فى حق (f. 46a) 15 .امر بالمعروف و نهى عن المنكر
باب (f. 48a) 16 .الوالدين
باب صلوة الارحام (sic). 17 (f. 50b)
باب (f. 52a) 18 .فى حق الجار
باب من شرب الخمر (f. 54b) 19 .باب زجر عن الكذب
(f. 57b) 20 .الآخر من زجر شرب الخمر
باب فى الغيبة (f. 59a) 21 .باب لحفظ اللسان (sic). 22 (f. 59b)
(f. 62a) 23 .باب فى الحسد (f. 63b) 24 .باب فى النّميمه (f. 64b) 25
باب (f. 68a) 26 .باب فى كظم الغيظ (f. 69b) 27 .باب الكبر
(f. 72b) 28 .باب فى فضل الفقر (f. 74a) 29 .باب فى خوف الصمّة
(f. 76a) 30 .باب الصبر على المصيبة (f. 78a) 31 .باب الصبر عن البلا
باب الاذان (f. 79b) 33 .باب فضل السّواك (f. 79a) 32 .باب الوضو
باب فضل (f. 81b) 34 .و الاقامة (f. 83b) 35 .باب الصلوة و الحكمة
باب فضل الصلوة التطوّع (f. 85b) 36 .الصلوة بالجماعة (sic).
(f. 87a) 37 .باب فضل (f. 88a) 38 .باب اتمام صلوة الخشوع
باب (f. 90b) 40 .باب حرمة المساجد (f. 89b) 39 .الجُمعة
(f. 93b) 41 .فضايل القرآن (f. 96b) 42 .باب فضل شهر رمضان
(f. 98b) 43 .باب فضل العاشور (f. 99b) 44 .باب ايّام العشر
(f. 100b) 45 .باب، فضل صوم التطوّع (f. 102a) 46 .باب فضل الصوم
(f. 104b) 47 .باب النفقة على العيال (f. 105b) 48 .باب فضل الصدقة
(f. 106b) 49 .باب الرّعاية على ملك اليمين .باب الاحسان على اليتيم

50 (f. 108a) باب الزّنا. 51 (f. 111a) باب اكل الرّبوا. 52 (f. 112b)
باب الرحمة و الشّفقه (f. 115a) 53. باب ما جآء فى الظّلم 54 (f. 116b)
باب الخوف. 55 (f. 118b) باب ما جاء فى ذكر الله (f. 120a) 56.
باب الصلوة على النبىّ (f. 122b) 57. باب فضل التوحيد 58.
باب اجابة الدعوة (f. 124b) باب فضل الصحابة (f. 126a) 59.
باب فضل (f. 127b) باب الآخر فى الدعوات (f. 129b) 60 61.
باب (f. 130b) باب فضل الغزا (f. 132b) 62. الحجّ و العمرة 63.
باب فضل الجنايز (f. 133a) 64. فضل عيادة المريض 65 (f. 133b)
باب الشكر. 66 (f. 136b) باب الاخلاق (f. 137a) 67. باب حق
باب حق الزوجة على الزوج (f. 138a) 68. الزّوجة على الزّوج.
باب حبّ (f. 139a) باب الاصلاح بين النّاس (f. 140a) 69 70.
باب اليقين (f. 141b) باب التوكّل (f. 141a) 72. اللّه تعالى 71.
باب الورع (f. 143a) باب الحيا (f. 144a) 74. باب 73 75 (f. 144b)
باب (f. 148a) blank space for title, not filled in. 76
كرامات المشايخ. 77 (f. 155b) باب الزهد فى الدنيا 78 (f. 157b)
باب الاخلاص و ترك الدنيا (f. 158b) 79. باب الآخر منه 80.
باب العبادة والذكر (f. 163b) 81. باب العلم فى العلم (f. 162a)

No. XXII. Oo. 6. 42.

كنز الدقايق

A Treatise on Muḥammadan Law and Ceremonial Observances according to the Ḥanafite school, called, as appears from the colophon, **Kanzu'd-daqá'iq** ("the Treasury of Subtleties"). See Pertsch's *Berlin Catalogue*, vol. IV, (Persian MSS.), N°. 200, p. 250, where a MS. of this work is described. It is there stated that the Ḥanafite doctor Abu'l-barakát 'Abdu'lláh b. Aḥmad b.

Maḥmúd, commonly known as Ḥáfiẓu'd-dín en-Nasafí (d. A. H. 710, A. D. 1310), wrote the original of this work, which was translated into Persian by Naṣír b. Muḥammad b. Jammád, called el-Kirmání. For fuller information see Pertsch, *loc. laud.*

Ff. 236 (ff. 1^a, 235^a, and 236^b blank; f. 140 missing); 20.2 × 12.8 c.; 20 l. Written, in fair *ta'líq*, obliquely across the page. Headings in red. Much mended, and defective in places. Dated Friday, Dhú'l-Qa'da 24th, A. H. 1080 (April 14th, A. D. 1670). Copyist, Sháh Mas'úd b. Sháh Maḥmúd.

Begins on f. 2^b: —

الحمد للّه الّذى اوضح مناهج الشريعة و اوصل مناهل التكليف و الـ . . . . و السلام على رسوله محمّد و آله اجمعين.

This short doxology is immediately followed by the section on Purification (كتاب طهارت). In this and the succeeding sections general principles are first discussed, and then special cases (مسئله) and particular applications.

The text ends on f. 233^a with the following colophon: —

تمام شد مسمى بكنز الدقايق بخط بنده شاه مسعود بن شاه محمود هر <كه> اين كتابرا بخواند دعاء بر كاتب بفرمايد حق ملك از آن مشار اليه است هركه دعوى كند مجرم شرع شريف باشد تحرير فى التاريخ بيستّ[۲۴] چهارم شهر ذالقعد (*sic*) يوم جمعه سنه[۱۰۸۰] هجرى،

F. 233^b contains part of a table of headings and sections; f. 234^a—234^b some remarks on lucky and unlucky days, in Persian, and Qur'án, II, v. 154, with Persian interlinear translation; f. 235^a is blank, save for seal-impressions (illegible); ff. 235^b—236^a contain 9 l. of writing in Pushtú; and f. 236^b is blank, save for seals.

N°. XXIII. **Gg. 2. 13.**

غرائب المسایل

تصنیف فاضل محمّد بن پیر درویش

Gharáʾibu ʾl-Masáʾil ("Curious Questions"), a work containing dissertations on divers ethical and religious questions, divided into 40 sections, composed at Akhsíkat in the year A. H. 976 (= A. D. 1568—9) by Fáḍil Muḥammad b. Pír-i-Darvísh.

Ff. 407 (ff. 1^a and 407 blank; ff. 242—261 misplaced, so that they now stand 242, 259, 260, 245—258, 243, 244, 261); 25.5 × 18.5 c.; 21 l. Written in a fair *nastaʿlíq*; headings in red. The Arabic paging goes wrong at f. 222 (which is numbered 223); is wrong for the misplaced leaves (which, although the dislocation is evident from the non-correspondence of the catch-words, are numbered as they at present stand); and goes still further astray in the remainder of the manuscript, so that f. 406 is numbered 409.

Begins: —

احمد الله قبل کل مقال . و اصلی علی النبی و آل . بس از حمد حق و نعت بیمبر . شنو زین فاضل از خاك کمتر . غفر الله له و لوالدیه و حسن الیهما و الیه . الخ

The author, whose full name occurs on f. 3^b, l. 8, states in the preface that, having in the year A. H. 970 composed in the city of Akhsíkat a small volume on Traditions of the Sacred Law and Anecdotes of Ṣúfí Saints (روایات شرعیه و حکایات صوفیه), he began, in A. H. 976, to compile this larger work.

The contents are stated in full, and indexed, on ff. 2^a—3^b, and are as follows: —

§ 1 (f. 4^a) . در طلب خدا و در اختیار رضا و ترك ما سوی،

§ 2 (f. 11b) در مذمّت دنیا و اهل دنیا و در موعظهای شوق انگیز ذوق افزا،
§ 3 (f. 25b) در بیان توبه و عیان استغفار و در مناجات با برکات که از غیب رسیده باین خاکسار،
§ 4 (f. 29b) در بیان مردکه و مرد و شرف علم و علما و اولیا و در صفت پیر و مرید و فضیلت و تکریم و تعظیم آنها،
§ 5 (f. 68a) در مناقب مقتدای عالم و فاضل با کرم و در تولد آن نور از سر تا قدم و سراج امم امام اعظم رحمت الله علیه،
§ 6 (f. 70b) در بیان عبادت بجمع دل و زبان و در بیان روایات و حکایات ملایم آن،
§ 7 (f. 75b) در خلق قلم و عالم و بنیاد شدن بنج نماز و در نماز وتر که او نیز از کدام زمان یافته است آغاز،
§ 8 (f. 80b) در نماز بجماعت و در فوائد و ثواب آن بر اهل طاعت،
§ 9 (f. 85b) در بیان اذان و عیان سبب نزول آن و در متعلقاتس که عمل میکنیم بآن تا هست در بدن جان،
§ 10 (f. 93a) در مراتب اعظم مساجد عالم و بناء سجده و کتابت مصحف در آن تعلیم صبیان و در چراغ و بوریا و رفتن و سائر خدمت آن،
§ 11 (f. 102a) در قضای حاجت و استنجا و در بیان کیفتان و عیان ملحقات آنها،

§ 12 (f. 106b) در کیفیت طهارت و مسواک و اشارت بمسایل
مناسب آن باوضح عبارت و در نقل پرورش
هشتاد و سه پسر که بیک شکم آمده اند
در یک خلاف و فضیلت طهارت،

§ 13 (f. 117a) در بیان غسل و منع محدث و جنب و حایض
و نفسا از بعض چیزها و در مسایل گرمابه و
حوض خرد و کلان که واجب الحفظ است
همه را،

§ 14 (f. 124b) در کیفیت بدر مساجد آمدن و در اسلوب
ایستادن و در آمدن و بودن و بر آمدن،

§ 15 (f. 127b) در تعین قبله و امامت و قران و در ترتیب
صف و قیام بنماز و نیت آن،

§ 16 (f. 139b) در تکبیر تحریمه و کیفیت و فضیلت آن و در
قول امام سرخسی و قتل سعید بن جبر علیهما
الرحمة و الرضوان،

§ 17 (f. 145b) در شروع بنماز و سایر حرکات و سکنات تا التحیات
و دعوات و در نزول و جمع قرآن و وجه ترک
بسم الله در سورهٔ برات بقول ثقات و در کیفیت
سلام نماز و بیرون نماز و ثواب این بر مسلمین
و مسلمات و در شطرنج و نرد و نی و دف و
رباب و جنگ و بربط و آنچه بدینها ماند
از منهیات،

§ 18 (f. 169b) در مفسدات و مکروهات نماز و متفرعات آنکه دایر
است میان بطلان و جواز،

§ 19 (f. 177a) در موجبات سجدهٔ سهو و تمثل هریك و در لطیفه گوئی امام کسائی رح و نماز بشك،

§ 20 (f. 190a) در بیان تعدیل ارکان و در فضیلت و مذمت عامل و تارك آن،

§ 21 (f. 194b) در استخلاف و نماز مسبوق دو رکعتی باشد یا بیشتر و در اتمام نماز شام بعد التحیات و شش کرت امامت در نماز پیشین و مسئلهٔ امتحانیٔ دیگر،

§ 22 (f. 203b) در نماز مسافر و متعلقات ان و در بحث فقیه ابی جعفر بامام کرخی علیهما الرحمة و الغفران،

§ 23 (f. 208a) در آداب سفر و منفرعات آن از خیر و شر، . . .

§ 24 (f. 211b) در نماز فردوس و نماز نور و نماز بجهت دفع تاریکی کور و هول قیامت و نماز احیاء القلب و نماز شکر روز و نماز شکر شب و نماز روشنائی کور و در حفظ ایمان و نماز اوابین و نماز قندیل و نماز فتاح و نماز تسبیح،

§ 25 (f. 214a) در تکلم بعد از نماز خفتن و حکایت عمر بن عبد العزیز وتر حکایت طوملی و سجدهٔ مناجات و شکر و نماز و بعد از وتر نیز،

§ 26 (f. 218b) در ادا و سنن بنج وقت نماز باعزاز و در آنکه چه باید کرد و گفت میان فریضه و سنت و بعد از هر نماز،

§ 27 (f. 227b). در نماز قضا بجماعت گذارده شود یا تنها، . .

§ 28 (f. 232b) در توضیح تراویح و در تنقیح وقت و تلویح تسبیح،

§ 29 (f. 236b) در کیفیت خفتن و هم چنین بیدار شدن چه باید کردن و گفتن،
§ 30 (f. 241a) در بیان جماع و در اتباع آنکه در وی کس را نیست مجال نزاع،
§ 31 (f. 246b) در تهجد و صفت شب خیزان و در فضیلت آن درویشان و ثواب ایشان،
§ 32 (f. 248b) در دعای دفع دیوان و فضیلت و مکرمت بعد از صلوة فجر و عصر و آن ادعیه و صاحب الورد ملعون و در اوراد صلوات خمس و تارك الورد ملعون و فرشتگان موکل بادمیان،
§ 33 (f. 256a) در نماز اشراق و آن بنج نماز دو رکعتی است علی الاطلاق،
§ 34 (f. 259b) در نماز چاشت و در آنچه از توابع آن توان داشت،
§ 35 (f. 262a) در نماز زوال در شرح طرح دائرهٔ فی زوال، . . .
§ 36 (f. 264b) در بیان فضیلت جمعه و صفت شب آن و در نماز جمعه و اورادی که بفقیر رسیده از بزرگان،
§ 37 (f. 276b) در مسایل ناخن و موی سر و محاسن و کوشش بر پوشش و مقدار دستار وفش و در سلخنان لایق این هر شش و فساد و از خانه بر آمدن زنان و جوانان سر کش و امردان مهوش،
§ 38 (f. 286a) در مسایل عیدین و صاع من شرعی و متفرعات آن و در فضیلت روزهٔ بتأسف ماه رمضان و در دههٔ ذی الحجه و محرم و روز عاشورا و ماه رجب و شعبان و در شب برات و شب

قدر و ماه رمضان و اعتکاف و ایّام بیض و
دعای آن،
§ 39 (f. 308a) در ولادت و وفات و سن رسول و چهار یار و
تاریخ چهار امام مشهور و در احکام جنازه و
زیارت اهل قبور و نفخ اسرافیل علیه السلام
در صور،
§ 40 (f. 329b) در نصیحتهای باراکنده و باشد بر آزاد و بنده
خوش آینده،

This last section contains a number of stories taken from Sa'dí's *Gulistán*.

The author has made use of a great number of books in the compilation of his work. Amongst those quoted in the first 50 ff. are the following: —

انسیهء ملّا یعقوب جرخی — تحفه الاخبار — تذکرة الاولیاء — ترجمهء احیاء العلوم — ترجمهء بستان فقیه ابو اللیث سمرقندی — ترغیب الصلوة (کبیر و صغیر) — تفسیر مولانا یعقوب جرخی — تنبیه فقیه ابو اللیث سمرقندی — حقایق الدقایق خالصة الخلایق — خلاصة الاخبار - خلاصة الفتاوی — رسالهء ملّا محمّد بشاغری — زاد المسافرین — سلسلة الذهب — شرعة الاسلام — الصحاح — صلوة مسعودی — فقرات خواجه عبید الله — فصل الخطاب — قاسم الانوار (poems) — کیمیاء سعادت — کشف الاسرار — گلستان شیخ سعدی — لباب الاخبار — مثنوئ معنوی — مختار الاختیار — مرصاد العباد — مشکوة — مصابیح — مفتاح الجنان — مقامات خواجه بهآء الدین نقشبند — مناقب العارفین — مناهج الطالبین — نفحات.

There is no colophon, but the work ends (on f. 406^b) with the following quatrain, which gives the date of completion as A. H. 979 (= A. D. 1571—2); whence it would appear that the author was engaged on it for a period of three years: —

فاضل جو دوید از بیٔ تحصیل مدام،
تصنیف نسخ کرد تا خوانند انام،
این نسخه که او بگفته در اخسیکت،
در نهصد و هفتاد و نهم گشت تمام،

This is one of the manuscripts bought from Erpenius' widow in 1625 by the Duke of Buckingham, and presented to the Library after his assassination by the Duchess in 1632. See the *Catalogus Manuscriptorum Th. Erpenii* (Leyden, 1625), *s. v. Persici Manuscripti*, where it is briefly described under its proper title.

N°. XXIV. **Add. 313.**

ابواب الجنان

تصنیف میرزا محمّد رفیع قزوینی متخلّص بواعظ

The **Abwábu'l-Jinán,** an ethical treatise by **Mírzá Muḥammad Rafí' of Qazvín,** poetically surnamed **Vá'iẓ** ("the Preacher"). See Flügel's *Vienna Catalogue*, vol. III, pp. 293—4, where a copy wanting the first 23 ff. is described, and the contents of the remainder briefly stated; also Rieu, pp. 698^a, and 826; and Pertsch's *Berlin Catalogue*, pp. 312—313.

The author lived at Isfahán during the reigns of 'Abbás II and Suleymán, and died about A. H. 1105 (A. D. 1693—4). A short notice of his life and a few specimens of his verses are given at p. 237 of Riẓá-Qulí Khán's *Riyaḍu'l-'Arifín* (Tihrán ed^n of A. H. 1305), where also laudatory mention is made of this work.

Notwithstanding its considerable extent, this manuscript, like others described (see *supra*), and like the lithographed editions of Tihrán (A. H. 1274) and Lakhnaw (A. D. 1868), contains only one chapter (*Báb*) out of the 8 (corresponding to the 8 Gates of Paradise) which the author intended to write. This appears clearly from the following words near the conclusion of the manuscript (f. 276*a*): —

للّه الحمد كه سالك خامهء بيان براه نمائی تائيد ملك منّان مرحلهء باب اوّلرا از مراحل ابواب ثمانيهء كتاب ابواب الجنان كه (blank) ميتواند بود پيموده بسر انجام آن رسيده الخ

Begins as usual: —

بهترين مقاليكه سر خيل كاروان فنون محاورات تواند بود، و خوشترين كلامی كه بشادابی لالی كلماتش تيغ زبان بيانرا آبگيری تواند نمود، حمد و ثنای يگانه است جلّ شانه الخ.

The work (*i. e.* so much of it, as is contained in this manuscript, which seems to be all that was written, or at least all that is now extant) comprises a Preface (مقدمة) in three sections (مطلب), and one chapter (*Báb*), divided into 3 sections (*Faṣl*). The third of these sections is much the longest, and contains 14 "Conferences", "Séances", or "Lectures" (مجلس), each of which again is subdivided into many sections.

The titles of these major divisions of the work are as follows: —

مقدّمه (f. 6*a*) متضمّن بر سه مطلب مطلب اوّل در بيان احتياج بوعظ و فائدهٔ آن و فضيلت وعظ گفتن.

مطلب دويم (f. 8*a*) در آداب وعظ گفتن و شروطی كه در آن رعايت بايد نمود. مطلب سيوم در شنيدن وعظ و آداب و شروطی كه مستمعرا رعايت بايد نمود.

باب اوّل (مفصّل بسه فصل) در ذکر دنیای فانی و شر مفاسد
ایسن رخنه‌گر مسلمانی (f. 12a)
فصل اوّل در تحقیق معنیٔ حبّ دنیا الخ (f. 12a)
فصل دویم در ذکر بیوفائی دنیای غدّاره الخ (f. 16a)
فصل سیوم در ذکر هر یك از طرق و شعب حبّ دنیا
الخ (f. 25b) مشتمل بر چهارده مجلس.
مجلس اوّل در مذمّت حبّ جاه و ریاست
الخ (f. 26a)
مجلس دویم در شهوات اندوختن ملك و
مال الخ (f. 35a)
مجلس سیوم در شهوت عمارات عالیهء طلاکار
الخ (f. 44a)
مجلس چهارم در شهوت مباشرت شاهدان
الخ (f. 49b)
مجلس پنجم در شهوات اکل و شرب و
مذمّت بر خوردن الخ (f. 68b)
مشتمل بر دو فصل.
مجلس ششم در تسکین شهوات لباس و
خود آرائی الخ (f. 78b)
مجلس هفتم در شهوت مجالست حریفان
ظریف خو الخ (f. 83b)
مجلس هفتم[1]) از جملهء مفاسدیکه اغلب بر

1) By an error of the scribe, the title "*Majlis-i-haftum*" ("seventh conference") is repeated here at the beginning of what is merely a section of the seventh *Majlis*, so that this title occurs twice in the MS., as here shown.

مصاحبت زشت سیر مترتب
میشود شرب خمراست الخ
فصل (f. 97a) در مذمّت غنا
و سازها (f. 101b).
مجلس هشتم درمذمّت صفت خشم و کبر
و سربلندی الخ (f. 105b).
مشتمل بر دو فصل.
مجلس نهم در مذمّت صفت ریا و سمعت
الخ (f. 124b) مشتمل بر دو فصل.
مجلس دهم در ذمّ صفت بغض و حسد
(f. 142b) مشتمل بر دو فصل.
مجلس یازدهم در مذمت صفت طمع الخ
(f. 160a).
مجلس دوازدهم در صفت مذمّت (*sic*) بخل
و خسّت (f. 177b) مشتمل بر
دو فصل.
مجلس سیزدهم در ذمّ صفت ظلم (f. 218a)
مشتمل بر دو فصل و چند
ضابطه و وطبقه.
[مجلس چهاردهم]

The fourteenth *Majlis*, which is devoted to the reprobation of violence of temper (در مذمّت تندخوئی; *cf. Vienna Catalogue, loc. cit.*) has been included by mistake in the thirteenth, of which in this MS. it is made to constitute the sixth *Ṭabaqa* (طبقهٔ ششم). It begins on f. 249b, and is divided into 2 sections.

Ff. 276 (f. 1*a*, 276*b* blank); 22.7 × 13.6 c.; 21 l. Written in a small neat Persian *naskh* hand. Headings of sections and overlinings in red. Margins ruled in double black lines, the space between which is coloured yellow. Ff. 168—178 are wrongly arranged so that they stand thus: — 168, 176, 170—175, 169, 177, 178. No colophon, date, or copyist's name. The title is wrongly given as ابواب الجناح on one of the fly-leaves at the beginning and on *f.* 1*a*, which also bears the name of Thomas Jessop and the seal of one Mírzá Muḥammad (A. H. 1150). — میرزا محمّد فدوی پادشاه غازی محمّد شاه ۱۱۵۰.

No. XXV. **Dd. 11. 13.**

جامع عبّاسی

The Jámi'-i-'Abbásí of Sheykh Behá'u'd-Dín Muḥammad 'Ámilí. A popular exposition of Shi'ite law, interrupted in A. H. 1030 (A. D. 1621), by the author's death. See Rieu, pp. 25—26; Ethé, pp. 1031—3. This manuscript contains only the five chapters (on Purification, Prayer. Alms and Tithes, Fasting and Pilgrimage) written by Sheykh Behá'u'd-Dín, and lacks the continuation (of fifteen chapters) wherewith it was completed by Niẓám b. Ḥuseyn of Sávé, as notified on the blank leaf prefixed at the beginning in the following words: — "*Gamia Abbassy, Jus moslemit: in capita viginti divisum, at in hoc volumine tantum sunt quinque. Auth. Baha o'ddin Mohammed*".

Ff. 142 (ff. 1*a* and 42*b* blank); 20.0 × 12.3 c.; 14 l. Written in a clear, good *naskh* hand; headings of chapters and sections in red.

Begins: —

الحمد لله ربّ العالمين . و الصلوة و السلام على اشرف الاوّلين و الآخرين محمّد سيّد المرسلين . و عَلىَ ابن ابى طالب امير

المؤمنين و افضل الوصيّين و اولادهما ائمّة الطاهرين . صلوات
اللّه و سلامه عليهم اجمعين اما بعد چون توجّه خاطر ملكوت
ناظر اشرف اقدس كلب آستانهء على ابن ابى طالب شاه عبّاس
الحسينى الموسوى الصّفوى بهادر خان كه اسم اشرفش از
بيّنات خلد اللّه ملكه هويدا و ظاهراست الخ.

Concludes (on f. 142^a) with the following colophon: —
تمت الكتاب بعون الملك الوهّاب فى تاريخ چهاردهم شهر محرّم الحرام
سنه ستّ و ثمانون بعد الف من الهجرة النبويّة صلّى اللّه
عليه و آله

No. XXVI. Add. 3153.

عين الحيوة لمحمّد باقر بن محمّد تقى مجلسى

The **'Aynu'l-Ḥayát** ("Fountain of Life"), a well-known work on Shi'ite Theology and Ethics, by **Mullá Muḥammad Báqir** b. Muḥammad Taqí b. Maqṣúd 'Alí **Majlisí,** one of the most distinguished Shi'ite doctors, born in A. H. 1038 (A. D. 1628—9), d. A. H. 1110, or, according to the *Qiṣaṣu'l-'Ulamá* (p. 159), A. H. 1111 (A. D. 1699—1700). See Rieu, p. 20; Pertsch's *Berlin Catalogue,* p. 75; and, for a very full and complete account of his life and writings, the *Qiṣaṣu'l-'Ulamá* (second edition, Ṭihrán, A. H. 1304), pp. 152—170.

Ff. 228 (ff. 1^a and 228 blank); 30.5 × 17.7 c.; 29 l. Written in a small, clear, good Persian *naskh*; headings of sections and overlinings in red. Dated, in the colophon on f. 227^b, the end of Rabí' II, A. H. 1081 (= Sept. 15, A. D. 1670). Copyist, Ja'far b. Ḥuseyn of Quhpáyé. Bought of Quaritch in 1894. In his Catalogue for June, 1894 (No. 142) it is numbered 1129.

The work is divided into a great number of sections (variously called *faṣl, aṣl, fá'ida, tanvír, maqṣad, qá'ida,*

lam'a, thamara, najm, yanbú', and *mishbáḥ*), and a *khátima*, or Conclusion, in two chapters of 6 and 7 sections respectively. These are as follows: —

مقدّمه، در ذکر بعضی از فضائل ابو ذر (f. 2a)

فصل ۱، در معنی رؤیت (f. 8a)

فصل ۲، غرض از خلق آسمان و زمین (f. 8b)

فصل ۳، در شرائط اعمال و صحّت اغراض و انواع عبادت (f. 8b)

فصل ۴، در شرائط عبادت (f. 13a)

اصل ۱، در اینکه اصل عبادت معرفت است (f. 16b)

اصل ۲، در اینکه ایمان مایهٔ سعادتست (f. 16b)

شعبهٔ اوّل، در علم بواجب الوجود (f. 17a)

شعبهٔ دویم، در تفکّر در کنه ذات (f. 17b)

اصل ۳، در مراتب معرفت (f. 19b)

اصل ۴، در حدوث عالم (f. 21a)

اصل ۵، در تحقیق معنیٔ فرد (f. 21a)

اصل ۶، در بقاء حق تعالی (f. 22b)

اصل ۷، در اینکه خداست آفرینندهٔ هر چه هست (f. 22b)

اصل ۸، در اینکه آسمانها بیکدیگر متّصل نیست (f. 23a)

اصل ۹، در معنیٔ لطیف و خبیر (f. 24a)

اصل ۱۰، در اینکه علم خدا احاطه دارد بر همه چیز (f. 25a)

فائدهٔ ۱، در بیان ضرورت وجود نبی (f. 25b)

فائدهٔ ۲، در اینکه عامّهٔ ناس میتوانند بآن علم بنبی برسند (f. 26a)

فائدهٔ ۳، دلیل بر نبوّت پیغمبر (f. 26a)

فائده ۴، در اینکه پیغمبر مبعوث است بر کافهٔ انام (f. 30a)
فائده ۵، در بیان بعضی از اوصاف پیغمبر (f. 30a)
تنویر ۱، در بیان اینکه هیچ عصر از امام خالی نباشد (f. 32a)
تنویر ۲، در بیان عصمت امام (f. 36b)
تنویر ۳، کذا (f. 37a)
تنویر ۴، در بیان فضیلت محبّت اهل بیت (f. 38a)
تنویر ۵، در اینکه صحّت عبادت مشروطست باعتقاد بامام (f. 39b)
تنویر ۶، بعضی از صفات و علامات امام (f. 39b)
مقصد ۱، در اهتمام در عمل و احتراز از طول امل (f. 51b)
مقصد ۲، در بیان دجّال (f. 54b)
مقصد ۳، در بیان مجملی از معاد (f. 55b)
قاعده ۱، در بیان فضیلت علم و فضل علما (f. 60b)
قاعده ۲، در بیان اصناف علم (f. 62a)
قاعده ۳، در شرائط و آداب علم و عمل (f. 62b)
قاعده ۴، در بیان اصناف علماست (f. 65a)
قاعد ۵، در مذمّت عمل بی علم (f. 65b)
قاعده ۶، در مذمّت فتوی دادن کسی که اهلیّت آن نداشته باشد (f. 66a)
لمعه ۱، در بیان فضیلت صلوه است (f. 73b)
لمعه ۲، در بیان اختلاف شرایع و مذمّت بدعت (f. 74a)
لمعه ۳، در بیان اینکه رهبانیّت درین امّت نمی باشد (f. 77a)
لمعه ۴، در بیان اعتزال از خلق (f. 78a)
لمعه ۵، در بیان طلب مال از حلال نمودن (f. 79a)

لمعه ۶، در بیان تجمّل و زینت و ملبوسات فاخره (f. 81b)
لمعه ۷، در بیان پاکیزه کردن بدن و بوی خوش کردن (f. 83a)
لمعه ۸، در مدح مطعومات لذیذه و مذمت ترك گوشت (f. 83a)
لمعه ۹، در بیان حرمت غنا (f. 84b)
لمعه ۱۰، در بیان ذکر (f. 86a)
ثمره ۱، در خوف و رجاست (f. 93a)
ثمره ۲، در بیان بعضی از قصص خائفان (f. 94a)
ثمره ۳، در مدح مخالفت نفس و مذمّت متابعت آن (f. 98a)
باب ۱، در مذمّت دنیا (f. 99a)
باب ۲، تمثیلی چند درین معنی (f. 101b)
باب ۳، در بیان معنیء دنیاست (f. 127a)
نجم ۱، در بیان فضیلت دعا (f. 150b)
نجم ۲، در توضیح مجملی از آداب و شرائط دعا (f. 151b)
نجم ۳، در بیان مستجاب نشدن بعضی از دعاها (f. 156a)
ینبوع ۱، در بیان اکرام پیران مسلمانان (f. 167a)
ینبوع ۲، در بیان فضیلت قران (f. 167a)
ینبوع ۳، در بیان مجملی از احوال سلاطین و امراء (f. 182b)
فصل ۱، در بیان مذمّت غیبت و حرمت آن (f. 206a)
فصل ۲، در بیان معنیء غیبت (f. 207b)
فصل ۳، در بیان فردی چند از غیبت که علما استثنا کرده اند (f. 208a)
فصل ۴، در حکم شنیدن غیبت (f. 209b)
فصل ۵، در کفارهء غیبت و توبه ازان (f. 210a)
فصل ۶، در مذمّت بهتان (f. 210a)

فصل ۷، در بیان مذمّت حسد (f. 210b)
مصباح ۱، در مذمّت تکبّر (f. 213b)
مصباح ۲، در بیان انواع تکبّر (f. 215a)
مصباح ۳، در علاج تکبّر (f. 215b)
مصباح ۴، در اصلاح سریره یعنی باطن خودرا نیک کردن (f. 216a)
مصباح ۵، در بیان شال پوشیست (f. 216a)
خاتمه — باب ۱، در فضیلت اذکار، فصل ۱، در بیان فضیلت تسبیحات اربع (f. 219a)، فصل ۲، در ثواب تهلیل (f. 220a)، فصل ۳، در فضیلت تسبیح (f. 221a)، فصل ۴، در فضیلت تحمید (f. 221b)، فصل ۵، در فضیلت استغفار (f. 221b)، فصل ۶، در فضیلت اذکار متفرّقه (f. 222a)
باب ۲، در بیان اذکاری که مخصوص وقتی چندند، فصل ۱، در نماز صبح و نماز شام (f. 222b)، فصل ۲، در اذکار و ادعیه (f. 224a)، فصل ۳، در تعقیب مخصوص نماز ظهرست (f. 225a)، فصل ۴، در بیان تعقیب مخصوص نماز عصرست (f. 225a)، فصل ۵، در بیان تعقیب مخصوص نماز خفتن (f. 225b)، فصل ۶، در بیان سجدهٔ شکرست (f. 225b)، فصل ۷، در بیان اذکاریست که در هنگام خواب باید خواند (f. 226a)

Begins: —

لأئی حمد و جواهر ثنا تحفهٔ بارگاه جلال کبریآء حکیمی که

ارواح الواح نوع بشررا كه مظهر غرايب صنع قضا و قدراست
بصيقل مواعظ دلپذير و حكمتهاى بى نظير جلوه داده الخ

ISMA'ÍLÍ DOCTRINE.

No. XXVII. **Ee. 1. 27.**

جاودان كبير لفضل الله بن ابى محمّد التبريزى
الحروفى

The **Jávidán-i-Kabír,** a rare and curious work on Isma'ílí doctrine according to the tenets of the Ḥurúfí sect, by **Faḍlu'lláh b. Abí Muḥammad et-Tabrízí el-Ḥurúfí,** who was put to death in A. H. 804 (A. D. 1401—2).

The only account of the author with which I am acquainted is that cited from the *Inbá* of *Ibn Ḥajar el-'Asqaláni* at pp. VII—VIII of the preface to vol. II of Flügel's *Háji Khalfa*. A manuscript of the work is briefly described at p. 298 of vol. IV of the *Leyden Catalogue* (1866), with the remark "alterum exemplar non vidi obvium". Another manuscript, belonging to the Mosque-library of St. Sophia at Constantinople, is described at some length (but only from the philological, not the doctrinal, point of view) by M. Clément Huart in the *Journal Asiatique* for 1889 (series VIII, vol. XIV, pp. 238—270) in an article entitled *Notice d'un manuscrit Pehlevi-Musulman de la Bibliothèque de S. Sophie.* This last, according to M. Huart's description, seems not to bear the proper title of the work, *Jávidán-i-Kabír,* but to be called instead: —

كتاب الاسولة المتعلّقه بالقران من قبل التفسير

That it represents, however, the same work as this manuscript is certain; for in the latter, on ff. 54*b* and

73^b—74^a, I find the passages cited by M. Huart, at pp. 247—8 and 249—252 of his article, from the Constantinople manuscript.

The peculiar interest of this work is two-fold. *Firstly* it represents the doctrines of a hitherto little-known sect or school of the Isma'ílís; *secondly* a considerable portion of it is written in a West-Persian dialect akin to the Bakhtiyárí (or Lurí) and Kurdish — one of those interesting dialects which M. Huart collectively designates "*Pehlevi-Musulman*", and which he has discussed in several valuable articles, besides the one alluded to above, contributed to the *Journal Asiatique* (series VIII, vol. VI, pp. 502—545; vol. XI, pp. 298—302; series IX, vol. I, pp. 241—265). And, in our MS. at least, interlinear glosses in Persian, written in red ink, are added to almost all passages composed in the dialect.

Our MS. presents other features of interest. The *Jávidán-i-Kabír* extends to f. 402^a, where it ends with the following colophon: —

تمّ الكتاب المسمّى بجاودان نامهء آلهى و نُسه اه بفضل اللّه و كرمه

But it is to be noted that there has been an erasure (involving the words which stand between بجاودان and بفضل) for which it is not difficult to account when we reflect that the *Jávidán-i-Kabír* was known (*e. g.* to Hájí Khalfa) as a heretical work, the possession of which might prove dangerous by provoking suspicions of heterodoxy. On the other hand, the *Jávidán-náma* is the title of a perfectly innocent treatise on Ṣúfí ethics by Afḍalu'd-Dín Muḥammad Káshí; and I have little doubt that a former owner of the MS. deliberately substituted this title for the true one.

The MS. contains altogether ff. 412 (ff. 1^a, 233^b, 412, and originally 187^b, blank), of 24 l.; measuring 24.3 × 16.2 c. It is carefully written on thick, smooth, yellowish paper in a very legible *nasta'líq*, probably of the 15th

century, but is not dated. The price at which, at some time, it was sold is marked on f. 1^a as 15 piastres (۱۵ غروش), and below this is attached a slip of paper bearing the following inscription: — "Commentarius Persicus in Alcoranum جَاوِدَانْ كَبِيرْ dictus, *Jawidàn cabìr*. Bought at Constantinople Oct. 1681, price ten Lion dollers."

Of the last 11 leaves, f. 412 is, as already said, blank, while ff. 402^b—406^a, l. 2, contain prayers and directions for prayer, &ct., and on the margin of f. 404^b is inscribed in red ink —

اوّل و ابتدآء نونامهء آلهی این حدیث قدسی است،

Ff. 406^a—411^b are of greater interest, inasmuch as they contain records, entirely written in dialect, without glosses, and, by reason of their conciseness, difficult to understand, of a series of dreams and visions seen, as would appear, by the author at dates ranging from A. H. 786 to 796 (A. D. 1384—1393). Besides the dates, references are also made in some of these records to certain places and persons, amongst the former to two notorious strongholds of the Persian Isma'ílís or Assassins, to wit *Rúdbár* (twice referred to, once as "*Rúdbar-i-Astarábád*") and "*the Fortress of Gird-i-Kúh*" (حصار گِردِه کوه). The other places referred to in these visions are *Mesopotamia (Jazíra)*, a building called *'Imárat-i. Ṭúqjí* or *Ṭukhjí*, *Isfahán*, *Bákúyé* (? *Bákú;* or *Bádkúbé*, as it is called by the Persians), *Burújird* (called also *Vurúgird*, وُرُوگِرْدْ, and *Vurújird*, وُرُوجِرْدْ), *Khwárazm*, *Astarábád*, *Baghdad*, *Dámghán*, *Samarqand*, *'Iráq*, *Egypt (Miṣr)*, *Tabríz*, *Qazvín*, and *Firúz-Kúh*. The persons chiefly referred to are *Pír Páshá*, *Khwája Fakhru'd-Dín*, *Seyyid Táju'd-Dín* (but perhaps the place of that name, situated about 3 or 4 parasangs E. of Khúy may be meant), *Tokhutmush Khán*, *Mawláná Kamálu'd-Dín*, *Mawláná Maḥmúd*, *Yúsuf-i-Dámghání*,

Amír Tímúr (*i. e.* the great Tímúr, whom, according to the *Inbá*, Faḍlu'lláh attempted to win over to his doctrine), *Sheykh Ḥasan* (? *-i-Sabbalḥ*), *Sheykh Manṣúr*, *Seyyid Shamsu'd-Dín*, . . . *Ḥuseyn Kiyá* (mentioned in a gloss, of which the first words are illegible), *Sheykh Ḥasan*, *Malik 'Izzu'd-Dín*, *King Oweys* (probably Sheykh Oweys, the Jalá'ir or Ilkhání ruler of Baghdad, who reigned A. H. 757—777, A. D. 1356—1374), *'Omar-i-Sulṭániyya*, *Amír Shams*, *'Abdu'r-Raḥím*, *Darvísh Tavakkul*, *Darvísh Musáfir*, *Darvísh Kamálu'd-Dín*, *'Abdu'l-Qádir*, *Seyyid 'Imád*, *Khwája Ḥasan* ساوردج, *Mawláná Majdu'd-Dín*, *Mawláná Qiwámu'd-Dín* (apparently resident at Astarábád), *Mawlána Ṣadru'd-Dín*, and *Khwája Báyazíd*.

Apart from the doctrines contained in the work (which, partly from their utterly unsystematic arrangement, partly from the fact that they are often expressed, or rather implied, in veiled language, and that, moreover, not ordinary Persian, but a dialect), further evidence that this *Ḥurúfí* sect was essentially *Isma'ílí* is afforded by the opening and closing sentences of the book. For it begins thus: —

ابتدا ابتدا ابتدا ابتدا ابتداء خلقت ازینجا نه از اوراق دیگر که انها مبنی بر سوالات است که جادی دیگر نیست الّا اینجا،

بسم اللّه الرّحمن الرّحیم،

وَ لَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي که هفت شب و روز بو که شش بار تت ساعة بو و لَولاكَ لَمَا خَلَقْتُ الأَفْلاكَ، بسم اللّه الرّحمن الرّحیم، خَلَقَ السَّمَوَاتِ وَ الأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَ كَانَ عَرْشُهُ عَلَى الماء، جون عبارة از سماوات علویّات و از ارض سفلیات و از ما بینهما اوسط علوی و سفلی ایست همه مکونات درین شش روز داخل ببی و مخلوق ببی الخ

Here we have that emphasising of the number 7 which is so characteristic of the Isma'ílís (whence they were called سَبْعِي, *sab'í*), and at the same time an explanation of the curious repetition of the initial word ابتدا six times, according to the tradition, '*But for thee*' [*i. e.* man generally, according to our author's doctrine] '*I had not created the heavens*', and the Qur'ánic text, '*He created the heavens and the earth and what is betwixt them in six days, and His Throne was upon the water*' (XI, 9).

This prominence accorded to the number 7, together with another very characteristic doctrine of the Isma'ílí or *Báṭiní* creed, we find emphasised again in the citation with which the work closes (f. 411*b*, last two lines): —

قال عَم انّ للقرآن ظهراً و بَطناً و لبطنه بطناً الى سبعة ابطن،

"He [*i. e.* the Prophet], upon him be peace, said, 'verily the Qur'án hath an outward [meaning] and an inward [meaning], and the inward an inward unto seven inwards' ".

The contents of the work, as stated in the *Leyden Catalogue*, are so miscellaneous as almost to defy description in any brief compass. Generally speaking they deal with the allegorical interpretation (تأويل) of the Qur'án and the various ordinances of Islám.

The dialect in which large portions of the work are written has been discussed by M. Clément Huart in the article above alluded to. At some future time I intend to give a complete vocabulary of all these dialectical words and forms, together with their Persians equivalents, as given in the interlinear glosses. For the present I append a brief list only, culled from the first 20 or 30 leaves.

(I)

آ, *á* = آن, 'that'. Ex. آکس = آن کس; برای واشی =

'therefore he said'; آبی = آن بود; آنکه = اکه;
اوقت = آن وقت; آپش = آن پس, &ct.

ـ, ـَ, *a* (final): — (1) = است; (2) stands for *-ad* in the termination of the 3rd person singular of the aorist, *e.g.* دارَه (*dáré*) = دارد (*dárad*), &ct. (3) stands for آن after a proposition, *e.g.* برَه = برآن, &ct. (4) appears to be equivalent to the Persian oblique case (acc. & dat.) in را, *e.g.* آوَه = آورا; خداوَه = خدارا; آدمَه = آدمرا; ماَه = مارا, آنرا, &ct.

اَرشوی = رفتی. See also *s. v.* شوی.

آز = از. اژه = ازان; اژه کو = از انجا; اژن که = از آنجا که;
اژرا = از برای این.

اسه = آید. وراسه = بر آید; بیاسه = بیاید; درآسه = درآید;
همیاسه = همی آید.

اشنوا = شنید.

اکو = آنجا = باکو. بآنجا = باکو; درآنجا = درکو; ازآنجا = ازکو.

امه = ما (we).

آو = آب (water).

اوَه = اورا, وی را (him).

اوی, اوی = آوی, اوست = آنست.

آوی = آورد. همیاوی = همی آورد.

آوین = آوردن. آوردن = وا یاد آوین. بیاد آوردن (to remember).

= ورآی بو ; برآمد = ورآی ; بیامد = بیای .آمده , آمد = آی

در آمدند = در آهند ; بر آمده بود.

(ب)

بازه = گوید. See also under واتن.

بین = بودن , شدن ; also = کامه‌بین . بودم ; خواهد بود

بوده باشد = بیبو or بی بو ; بود = بی ; میبود = بی

بودند = بیند ; شوند = بیند ; باشد = بو (also ببو)

باشند = بند.

بیفتد کرد = بکو کی ; باید کردن = بکو کین . باید = بکو

; باید شست = یکو شستن ; می باید = بنیکو

بیفتد = بیکو. Also باید خواند, &ct. = بکو خواندن

میرسانند = بیرسنه . برسد = برسه

برّه = برّد ; also = برآن (see above, *s. v. a*).

بکنه = بکره.

بشوی = بشی.

بی = برّد (see also above, *s. v.* بین).

بایستد = بیستد.

(پ)

پرسه = پرسد (see above, under *a*).

پرشوی = فرستاد.

(ت)

بترلشند = [د]تاشند.

(خ)

; باویست = بخوی ; اوست = خُو or خوی . او = خو

ایشانند = خوند ; اورا = خُوَه ; ازویست = اَز خوی ,
ایشانرا = خوین ; اویند.

اورا گفت = خیا واتی . اورا = خیا.

ایشانند = خنانند ; ایشانرا = خنانه . ایشان = خنان.

خویشتن‌را = خوشتنه.

(د)

دَ (rarely ذ). A verbal prefix, employed generally before the aorist. در می باید کرد = دکو کین (*cf.* بکو supra); در نکرد = دنکی ; در گرفت = دکیتی ; در می باید = دنیکو ; در گیری = ذکیری . بکنند = دکرند.

دار = درخت, a tree. From the following passage on f. 5[a], l. 24, it is evident that this word is regarded as belonging to the dialect, not to Persian:

و اختلاف السنتکم و الوانکم مثلاً گوئی شجر و باز گوئی درخت و باز گوئی دار و باز گوئی آغاج،

دارد = داره (see above, *s. v. a*).

داد = هادی ; نداد = ندی ; داد = دی . دادن = دان (see under ه *infra*); دادند = دیند ; دهد = دو.

در آنجا = دره کو (see above, *s. v.* اکو).

دیگر = دیر ; بدیگر = بدیر.

رو = دیم (face; *cf.* Avestic ; Armenian *dêm*; Kurdish *dîm*).

(ر)

رسی = رسید ; رسند = رسیدند ; بیرسنه = میرسانند ;
بپرساند = بپرسانی.

روژ = روز (day). Acc. روژه = روزرا.

(ز)

زانند = دانند.

بزان = بدان.

بزایه = بزاید (see above, under *a*).

(س)

ساتی = بساخت ; ع ساتی = میساخت.

(ش)

شو = شب (night).

شوه [ع] = میرود ; شوی = رفتی ; نشی = (?) نرود. See also بشی, above.

(ک)

کامه = خواهد ; کامه کین = آن خواهد بودن . کامه بین = خواهد کرد, &ct.

کین = کردن, also = کرده; glossed once as = کند; کینند = بکی ; کرد, کرده = کی ; نکردند = نکینند ; کردند = کیبند ; کرد ; هکی = کرده‌باشد ; کیبو = بکرد ; کرده بودند. The tenses of the aorist stem are formed from the imperative کر, *e. g.*: — بکر = بکنید ; وکریه ; کنی = کری ; بکنی = بکری ; بکن

وا کند ; کرند = کنند ; هکرند = میکنند, &c.

(ک)

گرفتن = گیتن . نگرفت = نگیتی.

(م)

بماند = [ب]مانه (see above, under *a*).

مسجد = مسگت.

(ن)

ندای = نداد (see under دان above).

نماید = نمایه . نمود = نمویه.

نهاد = نهی.

نگفت = نوائی.

نیست = نی

(و)

گفتن = واتن . گفت = وائی ; نگفت = نوائی ; گفتند = واتند ; گوید = واژه (also باژه, *q. v.*); گوی = هوی , گوید = هوا ; میگوئی.

با = وآ (with). And, generally speaking, و replaces Persian ب, not only at the end of words (as in شو = شب , آو = آب) but at the beginning; thus بر = ور ; بینی = وینی and بوینی = ببینی ; بوین = ببین ; با = وآ.

بام = ون (roof).

(ه)

ـه, ـه final = (1) است (2) آن (3) را (4) د (in 3 sing. of aorist). See above under *a*.

هَ, هِي, a verbal prefix, apparently corresponding to Pers. همی, می. Ex. هَزانه = میداند ; هَزانند = میدانند ; هَوی = میگوید ; هَوا = میگوئی ; هَ خوانی = می خوانی ; هَیشوه = همیشه ; میرود ; هَیزانند = می دانستند ; هَیزانیند = می دانند ; هَکره and هیکره = میکند ; هَیکند = میکردند ; هَیخواهان = میخواهند ; هَنکو = می باید (see under بکو) ; هَیساتی = می ساخت, &ct.

هادی, also هَد = داد.

هَستی = هست . هَستند = هستند.

هَمازن = همچنان.

هَمدیر = همدیگر.

هَی = یك, one. هَیتن (= یك تن) = شخصی ; هَ ژ هی = از یك ; هَ شنبه = یکشنبه.

(ی)

ی = است (*cf. a*, above); *e. g.* آدمی = آدم است ; عبارتی = عبارتست, &ct.

یا (final) = را? *e. g.* محمّد یا وانی = محمّد را گفت.

یراسه = برمی آید.

In conclusion, I give a few specimen extracts of the dialectical portions of the work, including some of the visions at the end, and I add at the foot of the page

the glosses on such dialectical words as are not contained or implied in the above glossary.

I (f. 3^a, l. 1—f. 3^b, l. 5). *Why the Sabbath was changed.*

اگر سائل واژه که ابتدا در جمیع حساب از هی دنیکو گیتن و شك نی که یهودان شنبه و سبت روز هفتم بو تو هرگاه که در حساب از سبت ذگیری جمعه هفتم بو امّا مقرّ و معیّنی[1] که ابتداء خلقت از روز اول و واحد بو که واحد واشین جواب جه بو یعنی جون ابتداء خلقت از روز ی شنبه بو جمعه شنبه بو که روز هفتم بر و روز خلقت آدم بر پس این جون بو و جواب ان جه بو هیچ امکان دارد که همازن که در دین ابرهیم بیش ازه که پیغمبر آمه بیاسه از جهار ماه حرام گاهی ماهی را بخلاف امر الله حلال هیزانیند و بدل هیکیند بماهی دیر و گاهی حرام هیزانیند و بدل هیکیند بماهی دیر هیچ امکان داره که براء ردّ یهود تغییر کیند و رسول از بیش خدا که اهی آوی ایت که اِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللّٰهِ اثْنَا عَشَرَ شَهْرًا الی یُحِلُّونَهُ عَامًا و یُحَرِّمُونَهُ عَامًا لِیُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللّٰهُ در شنبه و جمعه روز هفتم همازن کیند یا نه و رسول ماه باحکم خدا ردّ بکی که ثَلَاثَةٌ سردٌ و واحدٌ فردٌ و روز جمعه برای اشراط ساعة باحکم خدا موقوف داشتی همازن که واتی در حدیث که هیاخواهان که کعبه‌را ازن که ابرهیم بنا بکی بهمان قاعده بران اما قوم قریش جدید الاسلامَ [added in margin, seems to come in here.] ابذ و واتی قد استدار الزمان علی هَیْأَته و یا خدا آوی که جون آفتاب قیامت کامه بین و

---

1) معیّنه as variant in margin. In either case = معیّن امت (gloss).

آفتاب ساعت کآمه بیین موقوف داشتی تا آوقت از مغرب وراسه
که یوم یأتی بعض آیات ربّك الآیه و برایٔ ا وانی که جمعهرا در
صورت مرآة جبریل بمن آوی و وانی که عبد لك و لِأُمّتك و مراة
بغیر از نمودار وجه آدم فی هازن که رسول وانی که جمعه روز
خلقتِ آدم بو و عرش و کرسی و ظهور ایشان و قرینه آن که
گفت ندعوه یوم القیمة یوم المزید از برای آنکه خلق السموات
و الارض و ما بینهما فی ستّة أیّام و بردّ یهود که کلّ یوم هو
فی شان و خلقتِ آدم در روز جمعه که هفتم بو بو پس این
جمعه مزید ببو بره شش روز تا کلّ یوم هو فی شان بو اژرا
یوم المزید بو و اژرا بی که خلقتِ آدم که حاصل کونین و
مسجود ملائکه و مظهر جمیع انبیا و ابو البشر بو که ادمَهَ
درین روز بو و لقاء اللّه درین روز و استعارهٔ خدا که وجه
اللّه و ید اللّه و اصابع اللّه که کرد از صاحب روز جمعه کرد
که آدم بو براء اسیّد الایّام بو و در صورة مراة که نمایندهٔ وجه
آدم بُو بو و همین معنی داره که کان عرشه علی الماء وسع
کرسیّه السّموات و الارض و سدرة المنتهی و کعبه و لوح محفوظ
پس جون خور از طرفِ زمینِ حشر یراسه یعنی سیر آفتاب جون
بکحیثیتی و بمقامی برسه که آبزرگی آدمه از مغرب که بیت
المقدس بو ظاهر بکره هازن بو که آفتاب اژه طرف وراهی بو
جون اعتبار روز هفتم اژه‌کو همین معنی داشته بو و آفتاب فی
یومٍ کانَ مِقْدارُهُ خَمْسینَ اَلْفَ سَنَةٍ اژه‌کو وراسه»،

II (f. 15^b, l. 10—16^a, l. 10) *Man the 'Preserved Tablet', and the object of Angels' worship. — His form, the best of forms, assumed by God.*

بسم اللّه الرحمن الرحيم بل هو قرآنٌ مجيدٌ فى لوحٍ مَحفُوظٍ
انّهُ لَقُرآنٌ كريمٌ فى كِتابٍ مكنُونٍ لَا يَمَسُّهُ الّا المطهرون جبريل از لوح
محفوظ قرآن را خواندى و برسول همياوى كه آلوح محفوظ عبارتى
از آدم كه علّم ادم الاسماء كلّها كه آدم دران معلّم جبريل بى
و آكه روايتى كه قران از پيش خدا بيكبار بآسمان دنيى آهى
كنايتى از آدم كه مقام خو آسمان دنيى بى در شب معراج،
بسم اللّه الرحمن الرحيم، در مجموع قران در هفت موضع خداى
تعالى ذكر كى وا رسول كه من شيطانَ واتن كه سجدهء آدم
بكر و خو درين هفت كرت انكار كى و واتن ظاهرا اژرا هفتى
كه خلقت وجه انسان و امّ و رَأيتُ رَبّى فى صُورَةِ أمْرَد قطّ
كتابت خدا هفت خطى و بر خط استوا هشتى و هريك
جهار كَ[1]) خدايى بو كه ـَه[1]) بو اژرا صلوة ـَه[1]) در روز
جمعه بحكم تغليب جون شيطان نكى سجده بر همه انبيا و
اولياء و مومنان و ملايكهء مطيع آن سجود در وجود آكى —
.اژرا شيطان هوا كه مرا خدا بسجده فرمود ابا كردم و فرزند
آدمرا بسجود فرمود سجود كرد فَلَهُ الجَنّةُ، بسم اللّه الرحمن
الرحيم، اذ قُلْنَا لِلْمَلَايكَةِ اُسْجُدُوا لِآدَمَ فَسَجَدُوا الّا ابليسَ
(*sic*) فسجد الملايكه كُلّهُمْ أجمَعُون الّا ابليسَ اين آيات دلالت
بران هيكره كه همه ملايكه با حَمَلَةُ العرش سجدهء آدم
كيبند[2]) هرگاه كه جبريل عند الباب امامت كيبو مُحَمّدَه[3])

---

1) These symbols, which cannot be properly reproduced in type, evidently indicate numbers, according to some system of notation akin to the *siyáq* commonly used by Persian accountants. They abound throughout the MS., but not in all cases can I divine their value.

2) Gloss. كرده بودند. 3) Gloss. محمدرا.

که علم از صاحب عرش هیارہ و حامل وحی و قران قدیم که معاجز است اوست بطریق اولی که همه ملایکه ساجده کیبند، بسم اللّه الرحمن الرحیم، قال عمّ امنّي جَبرَیلُ (*sic*) عِندَ بَابِ البیت مرّتَینِ لحدیث جبریل بیاتی و محمد بمعراج ببی و محمد از خـو بگدشتی و بسدرة المنتهی برسی و آدمه و فرزندان در آسمان اول بدی و خدارا در احسن صورة کـه صورة آدم بـی که فِي صورة آمَرد قطّط مشاهده کی و سوال کی فِیمَ یَختَصِمُ الملاء الاعلی یا محمّد قال فی المساجد وقتی که خدا در احسن صورة بی و بعد ازان که جبریل باز ماند بنجاه صلوة بر محمد واجب کرد و به بنج آخر کرد و قرار گرفت جبرئیل بیامد در امّ القری که موضع جبهه و راس آدم بی باستاد و بعدد یا آدَمَ آنبِئهُم بِاَسمَایِهِم ساجـده کـرد و محمد با او بمخالفت شیطان سجده کی — جَآءَنِی جَبرَیلُ ء وَ فِی کَفّهِ مِرآةٌ بَیضَآءُ قال هذه الجُمعةُ و بعدد آن ساجود بکی،،

I now give a few of the visions recorded at the end of the book (ff. 406*a*—411*b*).

در ماه جمادی الآخـر در جزیره بخواب دیَـنْ در باب تقاطع و میـزان و واتی آنقش نقش و دائـره و صـور و احساس صـورت بشر کین و توهم کین — در شب یکشنبه سنه اثنی و تسعین و سبعمایه در عمارت توقاجی در خواب دیدن که واتند دستار دولـت از سـرم بگیتند و رستمه دره مـوضـع ان بحث هکند دانستن — بخواب دیدن من که آسمان بخط نور نوشته بی کـه اشهد ان لا آلـه الا الله و اشهد انّ محمداً رسول اللّه —

بار دیگر رسوله در پـای درخت نارنـج دیدن و سـلام کردن و بحث ستاره کین.

From the following note added in the margin, it would appear that the last vision was seen in A. H. 765, before the author received the gifts of interpretation to which he lays claim: —

و این مُبشّره‌را آن زمان دیدند که بعد ازو تعبیر رویا و تأویل منامات فتح شد در تاریخ سنه خمسه و ستین و سبعمایه من الهجرة النبویّة صلّعم.

To continue with the visions: —

. . بسیار جوانان و امردان و نو خط دین وگمان اصفهان بین و خنانه دیـم یـا اشیا احساس کـین و مقابل با اشیا زانان بـر قاعـدهٔ و ضابطهء معیّنه — احساس کـین کـه در وقت ظهور کینه جون تفسیر دادی و جون علم بمن یراسه — خویشتنه بحصار گرده‌کوه دین — دین که بر پشتهء دو کوله خانهء بی و در او دبسته بین که مجد الدین جـون واکی و جـون درِ آن واژ بسته سیّد تاج الدّین — اکـو نختمش خان دیـن و خوشتن یا واتن کـه هَیْ دُوتْ بخو آز نـان از خنان پادشاه تـا منه پوره اژه کـو وادی آسـه و میانه‌جی بـو و تـصوّر کین مردم سرای مردمِ مسکین بند حوض بغایهٔ بزرگ دین و گمان بین که سیّد تاج الدین و دره کو نشته دین و جمعی درویشان و حکم کین کـه هریك دو جنگال بیش نخواند یا بعضی — . . . دین که میان کوجه و جنار که آواژ بیرون باغچه هشو که دره کو عمارتی بو هیخواستن که بقرآن بکران که ان عمارت در دنیی صـد هزار سال بماند — اسـه پسره بصفای عین و محض صفا دین و یکی از سه من بین و ﷺ مولانا کمال الدین

استاد زانان هدین که منه خدا پوری هدی و غالب ظن اِن بی که از مادر سلام اللّه بی و خبر سلام الله بی و من تصور هکی که خو قربان هنکو کین هازن تصوّر قربان ابراهیم ان که اژه وقت و از کسی نکی — . . . بحث مولا محمودرا شنانی و عالم دیر بغیر ازین عالم احساس کین و ادراك لذّات عظیم کین بی جسم و جسمانی منامات دین که آیة و لا تحسبن الذین قتلوا خواندن و زانان و ترسان که اکسا بشنوند جکونه و واتن خنان که انتظار مردم خویشتن هکشنه و بس و جون بخنان بیرسند هیچ نکرانی و تعلّق بان جهان ندارند — عشر اوّل ماه ذو الحجة در توخاجی بخواب دیدن یوسف دامغانی را که واتی هفتاد بار بخواو شنوین که صاحب قران فلان کسی — و دین در باب سجده کردن خلیفه که ادم است و زانان که سجدهٔ ذات خدا کین نه لایق هه کس بو سجدهء خلیفهء او و قایم مقام داشته بدلیل و من خاف مقام ربّه جنّتان — . . . . در روزه دین انّی رَأَیْتُ کتابًا بخط اللّه تعالی علی ابن ابی طالب،

Opposite the last vision some former possessor has written in the margin: —

این چه اشارتست دریافتنی است نه گفتنی،

"What hint is this? It is a thing to be discovered, not discussed!"

. . نماز کین امیر تمور و خیا نماز گذاردن و خوین فرش براء درویشان هندآتی، . . . در شب دوشنبه سیم ماه صفر در باکویه در مسجد بخواب دیدن ان گنبد و رسنها که در آنجا بسته بودند و بحث امیر تیمور و فرزندش و هفت اقلیم و

اکس کہ بر بالاء ھفت اقلیم اشتان — . . . بسم اللّٰہ الرحمن الرحیم در خواب دین در جزیرہ کہ آفتاب از مغرب وراق نی و ھزانی کہ علامت قیامتی و ایمان کسی سود نکامہ داشتن و درہ شب خوشتنہ دین بعجب وضع رو بطرف کین و شون و جمعی رو بانکس کین و درہ کو نبو و کیا اکو حاضر بن و ھیتن واتی کہ سیّد شمس الدین ھیخوازہ کہ واز آورد بکرہ و در حال کہ آفتاب از طرف مغرب وراق نی من این بیت ھیخواندی و امکان دارہ کہ کلمہء زیر و بالا بی بو۞ صبح قیامت دمید روز قیامت رسید۞ کوس قیامت زدند صبح قیامت دمید۞ این واقعہ در شب یکشنبہ بیست و چھارم جمادی الآخر سنہ ستّ و تسعین و سبعمایہ و زانان کہ ھیتنہ خوین ایمان سود نکامہ داشتن،

The last vision, with which the book concludes, is as follows: —

در ماہ جمادی الاولی شب چھار شنبہ در بروجرد در خواب دین کہ شل مرد ھیتنہ بطلب من ارشوی تا منہ ببرہ و بکشہ و ھوانی کہ ممکن نبو کہ کس طلب کسی کرہ آکس بزانہ کہ خو براء جہ ھطلبند یعنی خو نزانہ کہ خو بچہ کار ھطلبان و چھار صد ھزار نی از من ھطلبی و دین کہ آخر منہ بی و بکشتی اما من خوشتنہ چنیدہ ھدین صح صح، بخواو دین کہ مصحف واکین حم وراق درہ خواو سوآل کین بھزانی کہ ان حم واتی سواد اعظم قال عمّ انّ للقرآن ظھرا و بطنا و لبطنہ بطنا الی سبعۃ ابطن،،

تم

ṢÚFÍISM.

No. XXVIII. **Gg. 5. 17.**

عوارف المعارف با شرح فارسی و غیره

A manuscript of ff. 149 (ff. 1[a], 72[b], 73[a], 147—149 blank); 29.5 × 21.0 c.; 25 l.; containing four separate treatises, mystical and theological, of which the last three are entirely in Arabic, while the first, the *'Awárif*, is commentated partly in Persian. This manuscript formerly belonged to Erpenius, and is briefly described at the top of the second page of the *Catalogus*.

I (ff. 1[b]—72[a]). The *'Awárifu'l-Ma'árif*, a well-known and highly-esteemed treatise on Ṣúfí doctrine, in 63 chapters, by Sheykh Shihábu'd-Dín Abú Ḥafṣ 'Omar b. Muḥammad b. 'Abdi'llah el-Bekrí es-Suhravardí, explained and commentated, partly in Arabic, partly in Persian, by Juneyd b. Faḍli'lláh b. 'Abdi'r-Raḥmán b. 'Alí b. Bazghash (? Barghash) b. 'Abdi'lláh, entitled *Ṣadr*. The author of the *'Awárif* was born in Rajab, A. H. 539 (= January, A. D. 1145) and died on Muḥarram 1st, A. H. 632 (Sept., A. D. 1234). See Slane's *Ibn Khallikán*, vol. II, pp. 382—4. Sa'dí of Shíráz was acquainted with him, as appears from a passage in the *Bústán* (ed. Graf, p. 150, and note on l. 117). The *'Awárif* was largely used by Jámí in the compilation of his *Nafaḥátu'l-Uns*. It was printed in Buláq, in the margins of el-Ghazzálí's *Iḥyá'u'l-'Ulúm* (4 vols.), in Muḥarram, A. H. 1306 (= Sept., A. D. 1888). Hájí Khalfa (vol. IV, p. 275, N°. 8401) gives some account of the work, and mentions (p. 276, l. 9) a Persian translation of it by Ẓahíru'd-Dín 'Abdu'r-Raḥmán b. 'Alí esh-Shírází, the grandfather of our author. This translation is also mentioned by Jámí in his *Nafaḥátu'l-Uns* (ed. Nassau Lees, p. 548), wherein he gives a short biography of the aforesaid Ẓahíru'd-Dín 'Abdu'r-Raḥmán, whose death he places in Ramaḍán, A. H. 716 (= Nov.—Dec. A. D. 1316).

The present Commentary is preceded by a preface of 4 pages (ff. 1*b*—3*b*), beginning: —

الحمد لله الّذى انار قلوب المشتاقين اليه بمصابيح ذكره . . . . .

حمد بى حدّ و سپاس بى قياس مُنْعِمى را كه بلوايح علم و قدرت قلوب اولياء خودرا منشرح و منفسح گردانيد الخ

After the doxology, the author, Juneyd b. Faḍli'lláh, states that from his youth he took pleasure in the society of Ṣúfís and dervishes, and was privileged to converse with many eminent Sheykhs, from whom he received instruction in the mystic doctrine. Amongst all the works written on this doctrine, none seemed to him equal in merit to the *'Awárifu'l-Ma'árif*, nor did any commentary on this appear to him so good as the translation made by his grandfather, the Ẓahíru'd-Dín "Abú'n-Najáshí" 'Abdu'r-Raḥmán above mentioned. After explaining how his grandfather obtained the *kunya* of *Abu'n-Najáshí* (see Jámí's *Nafaḥát*, *loc. cit.*), the author states that he conceived the desire of "attaching himself to his saddle-bow", so that, even though unable to realize in himself the proverb "he who assimilates himself to a people becomes as one of them", he might at least, like the dog of the Seven Sleepers, obtain a blessing from the relation. With many humble apologies for undertaking a task so far in excess of his powers as the elucidation of Suhravardí's great work, he dedicates his essay (which he prays the reader not to regard as a "book" — آنرا از قبيل تصانيف نشمرند) to Sháh Shujá' *Abu'l-Faváris*.

It is not clear to what extent Juneyd b. Faḍli'lláh makes use here of his grandfather's translation and commentary. A copy of this last is described by Pertsch (*Berlin Catalogue*, p. 89; *cf.* pp. 290—291). The whole *'Awárif* is not translated or commentated; indeed the whole text is not given, the explanations (which are partly in Arabic, partly in Persian) being confined to

the elucidation of difficult words and passages. The Arabic element in the commentary is greatly in excess of the Persian. Transcribed, as appears from the colophon on f. 72^a, by Muḥammad el-Bukhárí in Jumáda II, A. H. 1000 (= March-April, A. D. 1592).

II (ff. 73^b—94^a). An Arabic treatise on the number of traditions in Bukhárí's *Ṣaḥíḥ* referring to each subject. Begins: —

هذا عدّ احاديث الجامع على ما اخرجه الشيخ الامام العلّامة الحافظ شهاب الدين احمد بن على بن حجر الشافعى الخ

III (ff. 94^b—145^a). Another Arabic work entitled: —

كتاب القصد من كلام سيّدنا الشيخ العالم العارف القطب سيّدى ابو الحسن الشاذلى الخ

In the colophon (f. 145^a) it is called *Kitábu'l-Qaṣd ila'lláhi ta'ála*. Transcribed by Ibráhím b. 'Omar b. Muḥammad b. 'Alí b. 'Alá'u'd-Dín.

IV (ff. 145^b—146^b). Another short treatise, apparently by the same author.

N°. XXIX. Ll. 6. 2.

شرح جام جهان نما

A mystical work on the degrees of existence and self-consciousness called **Jám-i-jahán-numá** ("the World-shewing Cup"), with interspersed commentary, both in Persian. See Rieu, p. 866^a, N°. V. The author's and commentator's names do not appear.

Ff. 56 (ff. 1^a, 51^a—56^b blank); 21.4 × 13.6 c.; 11 l. Written in clear legible *ta'líq*. The letter م (for متن, "text") in red is prefixed to each clause of the text, and the letter ش (for شرح, "commentary") to its elucidation, besides which the text is generally, but not constantly, overlined with red. No colophon or date.

Begins: —

حمد بی حدّ و شکر بی عدّ سزای ذاتی را که وحدتش منشا احدیة و واحدیة شد الخ

Ends: —

مَ بر همین اختصار کنم که وقت عزیز است و کار مهمّتر ازیـن
شَ که ترك قیل و استغراق در حق است و صفات حق ذاته
صفاته صفاته افعاله مَ در پیش است تم تم تم

The book is badly described on the title-page (f. 1*a*) as "*Lib. MS. Idiomati Persic*". Its proper title, شرح جام جهان نما, is also inscribed in the upper corner of this page, and another note in the same place states that it was presented to the Library by William Moore of Caius College.

No. XXX. Add. 422.

رسالهء شیخ عبد اللطیف، رسالهء کیمیای سعادت للشیخ عبد القادر گیلانی،

Ff. 34 (ff. 1*a*, and 20*b*—21*b*, blank; f. 34, blank, missing, except a fragment, containing a description of the MS. in Persian, which has been pasted on to one of the supplementary leaves supplied by the binder); 25.4 × 14.9 c.

Contents: —

I (ff. 1*b*—20*a*). A Ṣúfí treatise in Persian by **Sheykh 'Abdu'l-Laṭíf** (see f. 20*a*), transcribed by *Valad 'Alí Muḥammad-i-Qureyshí*, who completed it on Thursday, 27th of Jumádá II, in the 38th year of the reign [of Awrangzíb? = A. H. 1105—6]. Written in a bold *ta'líq* within margins of gold and colours, seven lines to the page, headings in red. Begins: —

الشريعة اقوال النّبى صلى اللّه عليه و آله و سلّم مع الخلق و الطريقة افعال النّبى مع النفس و الحقيقت احوال النّبى مع اللّه تعالى لى مع اللّه وقت اين سرّاست آلخ

The author may perhaps be identified with *Mullá 'Abdu'l-Laṭíf b. 'Abdi' lláhi'l-'Abbásí*. See Rieu, p. 589, &ct. In the descriptive note referred to in the first paragraph he is simply called حضرت ميان شيخ عبد اللّطيف.

II (ff. 22^a—29^a). A treatise in Arabic, by **Sheykh 'Abdu'l-Qádir** of **Gílán**, entitled **Kímiyá'u's-Sa-'ádat** ("the Alchemy of Happiness"), beginning: —

اللّهمّ صَلِّ و سلّم و بارك و كرّمْ على سيّدنا و مولانا محمّد آلخ

III (ff. 29^a—33^a). A prayer to be used on completing the reading of the *Qur'án*, beginning: —

الاسلام و الايمان و منّ علينا بالاتباع آلخ

The last two sections are written in a good *naskh*, fully pointed, within borders of gold and colours, and are without colophons.

ZOROASTRIANISM.

No. XXXI. **Add. 328.**

بيان نويسندهٔ كتاب دين كرد بر انجام كتاب آن

Account of the transmission and preservation of the Pahlaví text of the **Dínkard**, in Pahlaví, Pársí (i. e. Pahlaví transliterated in Arabic characters), and Persian, as given in the colophon of Máh-vindád, son of Naremáhán, son of Váhrám, son of Mitró-ápán آن (ماوندداد ابن ورماهان او بهرام مهربان), dated the day of Dên of the month Tír, A. Y. 369 (= 2nd July, A. D. 1020), and in the colophon of Shahriyár, son of Ardashír, son of

Írij, son of Rustam, son of Írij, son of Qubád, son of Irán-sháh (شهریار اردشیر ابن ایرج ابن رستم ابن ایرج ابن قباد ایرانشاه), dated the day Auharmazd of the month Spendarmad, A. Y. 865 (= 3rd October, A. D. 1516). See Max Müller's *Sacred Books of the East*, Vol. XXXVII, E. W. West's *Pahlavi Texts*, Part IV, pp. XXXIII—XXXVI.

Ff. 10 (ff. 1^a, 10^b blank); 32.3 × 22.7 c.; 26 l. Ff. 1^b—6^a contain the first colophon (of Máh-vindád), ff. 6^b—9^a the second colophon (of Shahriyár). The Pahlaví text is written in black, with interlinear transliteration in Arabic characters written in red, on the *versos* of the leaves; the Persian translation stands opposite it on the *rectos*.

A pencil-note written in English on f. 1^a runs as follows: — "دین کرد. The conclusion of the *Deen Kurd* extracted from an old MS. belonging to Khoorshídjee Naosherwanjee of Surat. The transcript and translation are by him." There are other pencil-notes in English, by the same hand, on ff. 2^a, 3^a and 7^a; and a few Pahlaví annotations in the margin.

The transliteration represents the traditional (often erroneous) pronunciation of the Parsees of India. This manuscript, with the following (which is now bound up with it) was acquired by the library on April 10th, A. D. 1865.

N°. XXXII. Add. 329

(now bound up with **Add. 328**).

شمّهٔ از قاعدهٔ نحو زبان پهلوی

A brief outline of Pahlaví grammar in Persian, the Pahlaví words being transliterated in the Arabic character according to the traditional (and often erroneous) pronunciation of the Parsees of India. This manuscript was received by the Library with the last on April 10th, 1865, and was probably written by the same Khurshídjí Nushírvánjí of Surat.

Ff. 4 (f. 4 blank); 25.0 × 19.5 c. 9—11 l.

Begins, on f. 1*a*, with a table of the Pahlaví letters and some of their combinations and ligatures, headed مقدّمه، انموذجی از ترکیب حروف تهجّی بقانون لغت پهلوی.

The further contents are as follows: —

F. 1*b*. Sketch of Pahlaví grammar, entitled شمّه از قاعدهٔ نحو زبان مذکور Separate pronouns; demonstratives; reflexives.

F. 2*a*. } Reflexive pronouns, cont^d^. Conjugation of the
F. 3*a*. } Pahlaví verb جَمْنُوْنَتَنْ or جَمْرُوْرَتَنْ (properly *yemalelûntanŏ*) "to speak, say".

Concludes (ff. 3*a*—3*b*) with two sentences from the *Bundahish*, transliterated in the Arabic character, and followed by a Persian translation. The first of these (the opening of that work) is as follows: —

من زند آکاسه نزست مَدَمْ بندهشن آنْهُوْماَ پتیاره کنا کمنیو آهُوْمَدْ،

از دفتر پهلوی خبر میدهد که نخست در آغاز آفرینش خداراست زبان اهریمن پس رسید،

HINDÚISM.

No. XXXIII. **Oo. 6. 54.**

راماین

A Persian prose translation of the Rámáyana of Válmíki. The authorship is uncertain, but it has been conjectured that this may be the version made for Akbar by Mullá 'Abdu'l-Qádir Badá'úní. See Rieu, pp. 55—56.

Begins: —

بر ضمایر ارباب بصایر مخفی نماند که این کتابیست در میان اهل هند مشهور که آنرا رامایین میخوانند و این عبارتست از سرگذشت احوال رامچند از زمان ولادت تا وقت وفات آلخ

Ff. 346 (ff. 1^a and 346^b blank; ff. 185 and 186 transposed; ff. 191 and 192 transposed; ff. 305—313 wrongly arranged as follows: — 304, 312, 306—311, 305, 313); 20.5 × 13.0 c.; 20 l. Written in a fairly good Indian *ta'líq*. Not dated, but probably 17th or 18th century.

No. XXXIV. Add. 752.

پورانارتھ پرکاش

The **Puránártha-Prakáça,** an exposition of the system of chronology and cosmogony of the Hindús, of their Shástras, and the genealogy of the Hindú Kings, translated from the Sanskrit of the Pandit Rádhákánta Tarka into Persian by Zúrávar Singh at the command of Warren Hastings. See Rieu, pp. 63—64.

Begins as usual: —

پرمیشوری را از صدق اعتقاد پرنام میکنم که بصورت برمها و بشن و شیو نمودار شده آلخ

Ff. 72 (ff. 1^a—9^a, and 70^a—72^b blank); 23.7 × 13.9 c. 11 l. to the page. Written in a fair Indian *ta'líq* hand; headings and overlines in red. Transcribed in Bengal in the year A. H. 1193 (= A. D. 1779). Copyist not named.

No. XXXV. Add. 778.

شارق المعرفة. منتخب جوگ باشست.

Ff. 168 (ff. 1^a and 167^b—168^b blank); 22.2 × 14.2 c.; 15 l.; written in clear *ta'líq*.

The volume contains two works on Hindoo theosophy, to wit: —

I (ff. 1^b—37^b). An exposition of the Vedánta philosophy, in twelve sections (لمعة, "rays"), entitled *Sháriqu'l-Ma'rifat* (شارق المعرفة), by Sheykh Abu'l-Feyḍ, called Feyḍí and Feyyáḍí (see Rieu, p. 450), the brother of the celebrated Abú'l-Faḍl. Begins abruptly, after the "*Bismi' lláh*", as follows: —

چون این طالب عرفان حق را بحسب ارادتی که مرکوز فی الضمیر دارد به نکات ارجمند محققان هر ملت از روی صلح کل مد نظر بر معرفت نظام جز و کل مشغله کل بود که علم الیقین تسکین پذیر شود فی الجمله ببیان کلام راحت انجام حق آساس حقیقت شناس معرفه مقباس وحدت مناس محرم اسرار خاص سُوامی بیاس که تعریفش از هرچه نویسند خارج و برونست الخ

The contents of the twelve sections composing the work are thus stated on f. 2^b: —

لمعة اول در وصف بزرگی کرشن دیو و استعمال عمل جوك لمعة دوم همه نورهای عالم پیش آن منور که محیط نور است مانند ظلمت دارند لمعة سیوم در بیان ماهیت قالب انسانی لمعة چهارم در بیان آنکه مرید سالك سلوك جوك چگونه شود لمعة پنجم در بیان معرفت ذات و تبیان ماهیت صفاتش لمعة ششم در بیان معرفت ذات لمعة هفتم در بیان وصف ذات پاك و استعمال جوك لمعة هشتم در بیان کیفیت ترکیب بشری که آنرا بعالم صغیر موسوم ساخته اند لمعة نهم در بیان آنکه طالب چون بشغل نگاهداشت دم مشغول گردد تواند بر ماهیت باطن اطلاع یافت لمعة دهم در گذشتن از خواهشهای نشاء تعلق و فعل نتیجه آن تا تجرید کمال حاصل آید لمعة یازدهم در بیان آنکه آنچه فانی میشود فعل است و از آنکه

تن خود محض فعل بود و از فعل پیدا آمده و جان که فاعلست لا یزال و باق لمعه دوازدهم در بیان آنکه عابد معبود حقیقی البته بکمال برسد و هرگز ناقص نمی ماند.

Ends, on f. 37*b*, as follows: —

صورت اختتام یافت و زیور اتمام پوشید رساله شارق المعرفة من تصنیف فیضی فیاضی قدس سرّه العزیز بتاریخ بیست دو جمادی الثانی سنه ۴۳ جلوس والا.

II (ff. 38*a*—167*a*). An exposition of the Yogí theosophy (Yoga Vásishṭha) called جوك باشست, apparently very similar to Add. 5637 of the British Museum collection (Rieu, p. 61), and beginning: —

سپاس و ستایش و تمام نیایش نثار حضرتی است که ذرّات اکوان فروغ یافته آفتاب حقیقت اوست و صور عیان رو نهفته نقاب عزت او جل شانه و عزّ برهانه . . .

That this work, though its opening words closely resemble those of the British Museum manuscript above referred to, is not identical with it, appears probable from the statement in the preface that it was written in the year A. H. 1066 (A. D. 1655—6) for Sháh Jahán's son Dárá-Shikúh, who had expressed himself as dissatisfiid with the existing Persian treatises on the Yoga philosophy. The treatise is divided into six chapters, or Prakaranas (پرکرن), identical with those enumerated by Rieu (p. 61*a*) in the description of Add. 5644.

Ends with the words: —

تمام شد این کتاب جوك باشست.

Both treatises being written in the same handwriting, it is probable that the date given in the colophon which concludes the first, *viz.* the 42nd year of the reign [of Awrangzíb] (= A. D. 1698—9) indicates the time when both were transcribed.

No. XXXVI. Add. 1095.

ترجمهء بیرات پرب از کتاب مهابهارت

A Persian translation of the **Viráṭa-Parva**, or fourth Parva, of the **Mahábhárata**.

Ff. 98 (ff. 97^b—98^b blank); 24.3 × 14.5 c.; 15 l.; headings of sections (ادها, of which there are 50) in red; written in a clear legible Indian *ta'líq*.

The first three lines on f. 1^a contain the concluding words of the third or *Vana-Parva* (بن پرب, also named ارن پرب), which must have originally preceded this directly. Then, after a space of three blank lines, begins the text of the *Viráṭa-Parva* as follows: —

فن چهارم از کتاب مهابهارت که مسمی است به بیرات پرب
جنمیجه گفت که بزرگان که از ترس جرجودهن در بلدهٔ
بیرات گوشه گزیدند آلخ

This translation seems to be identical with that contained in the British Museum MS. marked Add. 16, 873. See Rieu, p. 58^b.

Nos. XXXVII—XXXVIII.

Add. 1096, Add. 1097.

ترجمهء کتاب مهابهارت

Two volumes, containing respectively ff. 200 (f. 200, blank, missing) and ff. 92; 27.2 × 16.2 c.; 15 l. Written in fairly legible Indian *ta'líq*.

The first volume (Add. 1096) appears to contain the 12th Parva of a Persian translation of the **Mahábhárata**, for it is inscribed in the corner of f. 1^a که پرب دوازدهم آنرا سانت پرب گویند, and ends on f. 199^b: —

تمام شد فن دوازدهم ۱۲ که آنرا سانت پرب گویند، کاتب للحروف تلنجارام،

It begins: —

سری کشن آینمه

راویان اخبار هندوستان چنین آورده‌اند که چون بدروسنجی و غیره بفرموده دهرتراشت و راجه جدشهر از کار کشتهای معرکه فارغ گشتند آلخ

The second volume (Add. 1097) contains the 15th, 16th, 17th and 18th Parvas of the same work, and is inscribed in the corner of f. 1a از ۱۵ جز اول پرب پانزدهم کتاب مهابهارت که آنرا وسرم پرب گویند معه جز

It begins: —

سری رام چند آینمه

راویان اخبار هندوستان چنین روایت کرده اند که چون بیشم باین شاکرد بیاس قصه اسمیدجک‌را تمام براجه جنیمجه فرزند راده ارجن آلخ

This Parva ends on f. 55b with the words: —

از زمان هلاك جرجودهن تا هنگام وفات او هژده سال شده بود تمام شد پرب پانزدهم،

F. 56 is blank. The 16th Parva begins at the top of f. 57a, and ends on f. 77a, where it is styled موسل پرب.

Ff. 77b—79b are also blank. The 17th Parva (called مهاپرستهان) begins at the top of f. 80a, and ends at the foot of f. 85b.

F. 86 is also blank. The 18th Parva (called کوك کار روهن) begins at the top of f. 87a, and ends (abruptly, as it seems) on f. 92a. There is no colophon, but the copyist would seem to be the same Tuljá-Rám whose name occurs in the colophon of the other volume.

GENERAL HISTORY.

No. XXXIX. Oo. 6. 10.

ترجمهء تاريخ طبرى للبلعمى

The abridged translation into Persian of Ṭabarí's great history, made by Abú 'Alí Muḥammad b. Muḥammad el-Bal'amí for Manṣúr b. Núḥ the Sámánid prince. See Zotenberg's French translation of the work; Rieu, pp. 68—71; and Ethé, col. 1—9.

The Arabic original of Ṭabarí is carried down to A. H. 302 (reign of el-Muqtadir). In Bal'amí's translation (cf. Rieu, p. 69^b) the full narrative generally comes to a close with the death of el-Mu'taṣim (A. H. 227), the particulars concerning his successors being limited to names and dates. This is the case in this manuscript; but the meagre list of el-Mu'taṣim's successors is carried a century and a half beyond Bal'amí's death (A. H. 386), *viz.* to the death of el-Mustaẓhir and the accession of el-Mustarshid (A. H. 512 = A. D. 1118). Compare Add. 16, 814 and Add. 26, 174 of the British Museum (Rieu, p. 71), and Nos. 9 and 10 of the Bodleian (Ethé, col. 5—6).

Ff. α—σ and 816 (ff. α, σ^b, 1^a and 816^b blank; ff. 8—12 misplaced so that they stand 8, 10, 11, 9, 12; lacunæ on ff. 205^b and 292^a); 28.8 × 15.7 c.; 19 l. Written between margins ruled in gold to colours in several different *ta'liq* hands, all of about the same date, and all fairly legible; headings and overlinings in red. There is no division into volumes, but, besides f. 1^b (beginning of the text), ff. 417^b and 459^b have illuminated headings. The Arabic paging is one wrong from f. 765 (numbered 766) to the end. Dated in colophon (f. 816^a) the 18th of Rabí' II, A. H. 1052 (= July 16th, A. D. 1642). Name of copyist not given.

Ff. α—σ (which form an addition to the original MS.) contain a complete table of contents and index (ff. β—λ), and (μ—σ^a) a short account of the different dynasties (names of rulers, genealogies, duration of reigns, &ct.). This last includes, besides the earlier dynasties noticed in this history, and the Omayyad and 'Abbásid Caliphs, the Khwárazmís (8); the grand-masters of the Alamút assassins down to the 8th, Ruknu'd-Dín Khúrsháh; the Ghaznavids (10); the Seljúqs (15); the Sámánids (9); and the Búyids (15).

The text begins on f. 1^b with the Persian preface: —

سپاس و آفرینش مر خدای کامران و کامکار و آفریننده زمین و آسمان که کس اورا نه همتا و نه انباز و نه دستور و نه یار و نه زن و نه فرزند آلخ

The history proper, opening with accounts of the Creation, &ct., begins at the bottom of the same page as follows: —

اهل تحریر بدانکه ایذون گویند جون ارسطاطالیس و افلاطون وآن اوستادان که بودند از خداوندان علم نجوم آلخ

The text appears not to be very correct, especially in the matter of names. Mistakes occur even in those of the author (Ṭabarí) and the translator (Bal'amí).

At the end of the MS., before the colophon, the writer who has supplied the brief notices of the later Caliphs who lived after Bal'amí's time lays on his successors the duty of further supplementing his work (*cf.* Rieu, p. 71^a, last paragraph) in these words: —

تمام شد کتاب، تاریخ خلفاء زمان خویش گفتیم و هرآنکس که از نسل زمانهٔ ما باشد پیٔ این تاریخ خلفآء و سلاطین خود می نویسد آلخ

N°. XL. **Dd. 10. 13.**

تاريخ گزيده

The **Táríkh-i-Guzída**, or "Select History," composed by Ḥamdu'lláh b. Abí Bakr b. Aḥmad b. Naṣr Mustawfí-i-Qazvíní in the year A. H. 730 (A. D. 1329—30). See Rieu, pp. 80*b*—82; Ethé, col. 19—20, especially his description of N°. 26, where the name of the author is given as in this MS. (f. 3*a*, ll. 9—10): —

محمد بن احمد بن ابی بکر بن احمد بن نصر مستوفی قزوینی.

Ff. 362 (ff. 1*a*—2*a*, 342*b*—343*a* blank); 24. 1 × 17.0 c.; 18 l. Written, not very accurately, in a fair *ta'líq*. Names and headings of sections in red. It is stated in the colophon on f. 362*b* that the MS. was transcribed for Íránsháh by Ruknu'd-Dín b. Muḥammad Shamsu'd-Dín Lárí, and completed in the month of Rajab, A. H. 964 (= May, A. D. 1557).

N°. XLI. **Dd. 3. 23.**

تاريخ گزيده

Another copy of the same.

Ff. 291 (ff. 1*a* & 291*b* blank, save for a note on the former, stating that the MS. was bought in Fatḥ-púr by one Núr Muḥammad on Monday, Shawwál 5th, A. H. 990 = Nov. 2nd, A. D. 1582); 24. 6 × 16. 8 c.; 19 l.

The author's name is given (on f. 2*a*, l. 12) as —

حمد الله بن ابی بکر بن حمد بن نصر مستوفیء قزوینی

The transcription of the MS., according to the colophon on f. 291*a*, was completed on Monday, Ṣafar 22nd, A. H. 990 (= March 18, A. D. 1582) by Ibráhím b. Sheykh Maḥmúd الصغـانی (?), after 36 days' continuous labour. The text is well written in a legible *nasta'líq*,

between borders of gold and blue. Headings of chapters and sections in red.

No. XLII. Add. 1088.

مجمع الانساب

The **Majma'u'l-Ansáb**, an abridgement of general history from the earliest times down to the death of Sulṭán Abú Sa'íd b. Muḥammad b. Arghún b. Abáqá b. Húlágú, A. H. 736. See Rieu, pp. 83—4. Only the first half of the work (down to the reign of Qobádh-i-Peroz the Sásánian) is contained in this manuscript, which breaks off abruptly in the middle of the account of Mazdak's heresy.

Ff. 94 (pp. 1—6[a] and 75—94 blank), 20.0 × 12.0 c.; 25 l. Written in a clear *nasta'líq;* headings in red.

Begins: —

الحمد للّه الّذى جعل الحمد مفتاحاً لذكره و سيفاً للمزيد من فضله و دليلاً على الايه و سبيلًا على نعمايه ،

The author's name occurs at the bottom of f. 7[a], and again more fully on f. 12[a], where it stands as Muḥammad b. 'Alí b. Sheykh Muḥammad b. el-Ḥasan b. Abí Bekr. The title of the work occurs on f. 14[b].

Presented to the Library by Dr. William Wright.

No. XLIII. Add. 407.

تاريخ محمود شاه بادشاه گجرات (جزو اوّل)

A general history of the world, from its creation to the extermination of the Assassins of Persia by Húlágú Khán, and the execution of their last Grand Master, Ruknu'd-Dín Khúr-Sháh b. 'Alá'u'd-Dín in A. H. 655 (= A. D. 1257).

Ff. 290 (ff. 1[a], 290[b], blank; ff. 204 and 205 trans-

posed); 31.0 × 21.2 c.; 19 l. Written in a plain, legible *ta'líq* hand; headings in red. Transcribed by Sheykh Núr Muḥammad in Ramaḍán, A. H. 1230 (= Aug—Sept., A. D. 1815).

The history begins abruptly with the first *Maqála*, and is entirely destitute of any sort of introduction or conclusion. No mention is made of the author's name, nor have I chanced upon any passage throwing light on his circumstances. The title does not occur in the body of the work or in the colophon, but is inscribed in red ink (as above) on f. 1*a*, apparently by the same hand which wrote the whole manuscript. In general arrangement it somewhat resembles the *Ṣafwatu'l-Akhbár* (See Ethé's *Catalogue*, col. 25—26), save that it lacks the preface, conclusion, and last 2 sections of the Part which deals with the Muhammadan dynasties which arose on the ruins of the Caliphate (Moghuls and Muẓaffarids), and that the Parts (*Qism*) are differently numbered; and the fact that that work is dedicated to Maḥmúd Sháh II Bahmaní (reigned A. H. 887—924) might incline one to suppose that in the title inscribed on f. 1*a* of this manuscript this Maḥmúd Sháh has been confounded with his contemporary Maḥmúd Sháh I Bayqara of Gujarát.

Begins abruptly: —

مقالهٔ اوّل در ذکر انبیا و رسل و پادشاهانی که پیش از اسلام بودند وآن مشتمل است بر دو فرقه فرقهٔ اولی در ذکر انبیا و رسل فرقهٔ دوم در ذکر پادشاهانی که پیش از اسلام بودند، فرقهٔ اولی در ذکر انبیا و رسل و ما درین کتاب بعضی انبیا و رسلرا ذکر کنیم اقتداءً بقوله تعالی و لقد ارسلنا رُسُلًا من قبلك الخ

Contents: —

Maqála I. History of ancient Prophets and Pre-Islámic Kings, in 2 sections (*Firqa*).

Firqa 1 (ff. 1^{b}—34^{b}). History of the older Prophets, from Adam to Christ, concluding with an account of the Seven Sleepers and of Khálid b. Sinán.

Firqa 2 (ff. 35^{a}—70^{a}). History of Pre-Islámic Kings in 5 divisions (*Ṭabaqa*), of which four treat of the Kings of Persia, and one of the Kings of Yemen.

Ṭabaqa 1. Píshdádian Kings (f. 35^{a}).

Ṭabaqa 2. Kiyánian Kings (f. 38^{a}).

Ṭabaqa 3. Ashkánian, or Parthian, Kings (f. 45^{a}).

Ṭabaqa 4. Sásánian Kings (f. 46^{a}).

Ṭabaqa 5. Kings of Yemen (f. 62^{b}).

[*Maqála II*, apparently, but heading omitted]. History of the Prophet Muḥammad and his successors, in 4 chapters (*Báb*).

Báb 1 (ff. 70^{a}—133^{a}). History of the Prophet Muḥammad.

Báb 2 (ff. 133^{a}—165^{b}). History of the four Orthodox Caliphs.

Báb 3 (ff. 166^{a}—195^{b}). History of the Omayyad Caliphs.

Báb 4 (ff. 196^{a}—229^{b}). History of the 'Abbásid Caliphs.

Qism III. History of the dynasties which succeeded the Caliphate in Asia Minor, Persia, etc., and in India, in 2 *Maqálas*.

Maqála I (ff. 230^{a}—290^{a}). Post-Islámic dynasties of Asia Minor, Syria, Egypt, Persia, etc., in 9 divisions (*Ṭabaqa*).

Ṭabaqa 1. Ṣaffárids (f. 230^{a}).

Ṭabaqa 2. Sámánids (f. 231^{b}).

Ṭabaqa 3. Deylamites, or Búyids (f. 237^{a}).

Ṭabaqa 4. Ghaznavids (240^{b}).

Ṭabaqa 5. Seljúqs (f. 245^{b}).

[*Ṭabaqa* 6]. Khwárazm-Sháhs (f. 260^{a}).

[*Ṭabaqa* 7]. Atábeks, in 2 *firqas*: —

Firqa 1 (f. 266^{b}). Atábeks of 'Iráq and Ázarbaiján.

Firqa 2 (f. 266^{b}). Atábeks of Syria, Diyár Bekr, and Fárs.

[*Ṭabaqa* 8]. Kurdish Sultans of Egypt and Syria (f. 274^{b}).

[*Ṭabaqa* 9]. Fáṭimids, Isma'ílís, and Assassins, in 2 *firqas*: —

Firqa 1. Isma'ílís of Egypt, Syria, and the Occident (f. 285^{b}).

Firqa 2. Isma'ílís of the East, or Assassins of Persia (f. 287^{b}).

Here the manuscript ends, the second *Maqála*, dealing with the Muhammadan dynasties of India, not being included in this volume.

N°. XLIV. Gg. 4. 22.

روضة الصّفا (١، ٢، ٣)

Mírkhwánd's great universal history, the **Rawḍatu's-ṣafá**, first, second, and third volumes, including the period between the creation of the world and the end of the 'Abbásid dynasty. See Rieu, Vol. I, p. 87 *et seq.*, and Ethé, col. 26 *et seq.* A translation into English of the whole of Vol. I, made by the late Mr. E. Rehatsek of Bombay, and edited by Mr. Arbuthnot, has been published (1891—2) under the patronage of the Royal Asiatic Society. At the time of his death, Mr. Rehatsek had completed the translation of vol. II (containing the lives of Muḥammad and his four immediate successors), which volume also it is intended to publish.

This manuscript was written by Ḥasan b. 'Alá'u'd-Dín Muḥammad en-Naqíb el-Ḥasaní of Tabríz.

(حسن ابن علا الدّين محمّد النقيب الحسنى التبريزى),

and was finished on the 11th of Rabí' II, A. H. 980 (Aug. 21st, A. D. 1572). It contains ff. 517 (ff. 1^{a}—1^{b}, blank; f. 2^{b}, containing the title and beginning of the work, finely illuminated in gold and colours; f. 3 missing; ff. 177^{b}—181^{a}, 396^{b}—399^{a}, and 517^{b} blank) of 35.5 × 24.25 c.; and 30 l. The margins are 8 c. in width, and are separated from the text, which is written in a small neat *naskh*, by lines ruled in gold, green, and blue.

The first volume begins on f. 2^b. It contains 7 lines of the preface written on a ground of gold, beginning as usual: —

زیب فهرست نسخهء مفاخر انبیای عالی مکان

and ending: —

و تواریخ اوایل بی تذکرهء اسماء حسناء او انتظام نپذیرد تقلّب

Here follows a hiatus, equivalent to 33 lines of the Tihrán lithographed edition, caused by the loss or abstraction of f. 3, of which the *recto*, at all events, must have been illuminated, as the title, written above and below the text, is incomplete on f. 1^b. The portion of the title on f. 2^b runs as follows: —

هذا جلد الاوّل من کتاب روضة الاحباب من تصانیف مولی . .

This title, "*Rawḍatu'l-Aḥbáb*", is repeated at the beginnings of vols. II and III. Concerning it a former possessor has written in Turkish on f. 1^a: —

بو کتاب جامع و لطیف و مستطاب تواریخدن روضة الصّفادر
که میر خوآند نامیله ملقبدر کاتب غلط ایدب روضة الاحباب
یازمشدر.

"This encyclopædic, delightful, and excellent book is the historical work called *Rawḍatu'ṣ-ṣafá* composed by him styled Mírkhwánd. The scribe has committed an error in writing *Rawḍatu'l-Aḥbáb*." A few other notes in Turkish and Arabic are written on f. 1^a, and the following in Latin: —

"A.a. 15

Historia persica خاوند شاه مح To. 1. 2:3.

Chuondshah

persicè."

The *first volume* ends on f. 177^a with a eulogy of Mír 'Alí Shír, and a recapitulation of the causes which led

the author to compose the work, not found in the Tihrán edition. There is no date in the colophon.

The *second volume* begins on f. 181^b, and ends on f. 396^a with a thanks-giving for its completion, lacking in the Tihrán edition. The colophon is dated Shawwál 15th, A. H. 978.

The *third volume* begins on f. 399^b, and ends on f. 517^a with a eulogy on Amír 'Alí Shír wanting in the Tihrán edition.

No. XLV. Gg. 4. 23.

روضة الصّفا (۴، ۵)

Mírkhwánd's Rawḍatu'ṣ-ṣafá, fourth and fifth volumes, including the period between the Ṭáhirid, Ṣaffárid, and Sámánid dynasties and the year A. H. 762 (A. D. 1360—1).

Ff. 366 (ff. 1^a, 177^b and 366^b blank); 36.25 × 24.0 c.; 30 l. Written in a small and legible *naskh* hand; headings in red. There are no illuminations, nor are the margins ruled.

The *fourth volume* begins, without heading, at the top of f. 1^b, in the usual way: —

فهرست نسخهء سعادت ابدی و دیباجهء مجموع کرامات سرمدی ثنای کریمی است الخ

It ends on f. 177^a with a panegyric on Amír 'Alí Shír which is omitted in the Tihrán edition. The colophon runs as follows: —

تمت مقابله هذا المجلد الرابع من کتاب روضة الصّفا بتوفیق اللّه سبحانه و تعالی مع حضرة المؤلف متع اللّه له بطول الحیوة و البقا فی اواخر ربیع الاوّل سنه احدی و تسعمایه من سنی هجرة النبیّ المصطفی علیه من الصلوات انماها و انا العبد الفقیر مقصود المدعو بخواندمیر۞

It appears, therefore, that this volume was collated and corrected under Mírkhwánd's own supervision in the latter part of the month of Rabí'u'l-Avval, A. H. 901 (about Dec. 18th, A. D. 1495), little more than two years before his death.

The *fifth volume* begins, without heading, in the lower third of f. 178*a*, as follows:

آرایش دیباجه مناقب و مآثر سلاطین رفیع مقدار الخ

The words which conclude the Tihrán edition occur on f. 365*b*, l. 21, and are followed by the usual panegyric on Amír 'Alí Shír, which ends as follows (on f. 366*a*): —

و بنابر آنکه ضمیر مستنیر آن صاحب توفیقرا مائل[1] و متوجه اخبار وَ آثار ابنآء روزگار یافت این فقیر کم بضاعت در اندك فرصتی قریب بدویست و چهل جزو منصّف بخط مقرمط در آن باب مرتّب گردانید امید بفیض فضل ربّانی آنکه دو مجلّد دیگر از مجلّدات سبعه عنقریب ترتیب یابد حضرت مجیب الدعوات تا دامن آخر الزمان دست تصاریف دورانرا از ذیل شرف و اقبال این خداوند احسان و افضال کوتاه دارد و اورا بآخر از سعادات دنیوی و مثوبات آخروی در عاجل وَ آجل بر اکفا و اقران سرافراز گرداناد بمنّه و فضله و عونه و طوله آمین ❁

No. XLVI. Add. 243 (Lewis N).

روضة الصّفا (جلد اوّل)

The *first* volume of **Mírkhwánd's Rawḍatu'ṣ-ṣafá.**

Ff. 240 (ff. 1*a*, 238*b*—240*b* blank); 30.0 × 20.0 c.; 29 l. Written in a good, small *naskh*, between borders ruled

1) MS. ماتل.

in blue and gold. Dated in the colophon, on f. 238*a*, Shawwál, A. H. 1004 (= June, A. D. 1596). A note in Persian below this states that the volume was sold by Sheykh 'Abdu'l-'Azíz the Arab to a certain Ibráhím on Rajab 15th, A. H. 1095 (= June 28, A. D. 1684).

The text concludes with a eulogy of about a page on Mír 'Alí Shír which is wanting in the Tihrán edition.

No. XLVII. Add. 244 (Lewis O).

روضة الصّفا (جلد ثانی)

The *second* volume of **Mírkhwánd's Rawḍatu'ṣ-ṣafá.**

Ff. 336 (ff. 1*a*, 235*b*—236*b* blank); 31.5 × 18.7 c,; 31 l. Written in a good *naskh* hand between borders ruled in blue and gold. Not dated, but apparently written about A. H. 1000; certainly before 1099, which date occurs in a note of ownership on f. 1*a*.

This volume also concludes with a eulogy on Mír 'Alí Shír, lacking in the Ṭihrán edition.

No. XLVIII. Add. 245. (Lewis P.).

روضة الصّفا (جلد رابع)

The *fourth* volume of **Mírkhwánd's Rawḍatu'ṣ-ṣafá.**

Ff. 242 (ff. 1*a*, 241*b*—242*b* blank); 30.5 × 19.5 c.; 25 l. Written in a good *nasta'líq*; headings in red. Dated Ramaḍán 20, A. H. 1054 (= Nov. 20, A. D. 1644.

This volume also concludes with a short eulogy on Mír 'Alí Shír, lacking in the Ṭihrán edition.

No. XLIX. Add. 246 (Lewis Q).

روضة الصّفا (جلد خامس)

The *fifth* volume of the **Rawḍatu'ṣ-ṣafá.**

Ff. 253 (ff. 1^a and 253^b blank); 25.3 × 19.2 c.; 18 l. Written in a fair *ta'liq*; headings in red.

From the colophon on f. 253^a we learn that the copyist, Núru'd-Dín b. Mullá Mír Kákhgí (?), completed his work on Thursday, 17th of Jumáda II, A. H. 1015 (= Sept. 20, A. D. 1606).

No. L. Add. 247 (Lewis R).

روضة الصّفا (جلد سادس)

The *sixth* volume of the **Rawḍatu'ṣ-ṣafá**, down to the death of Tímúr.

Ff. 246 (ff. 1^a, 245^b—246^b blank); 25.0 × 17.5 c.; 18 l. Written in a small neat *ta'liq*. Gaps have been left for the headings, which, apparently, the scribe intended to fill in with red. No colophon. Probably written about A. H. 1000.

The MS. ends with the account of Tímúr's death (corresponding to f. 75^b, l. 22 of the Ṭihrán edition).

No. LI. Add. 180 (Lewis 1)

روضة الصّفا (۱، ۲، ۳)

The first 3 volumes of **Mírkhwánd's Rawḍatu 'ṣ-ṣafá.**

Ff. 399 (ff. 1^a, 136^a, 305^b—306^a blank; ff. 297—302 wrongly arranged so as to stand 297, 299, 298, 301, 300, 302); 40.3 × 26.0 c.; 37 l. Written in a small, neat *naskh*; headings in red.

Book I extends from f. 1^b to f. 135^a, and is followed on f. 135^b by a peroration wanting in the Ṭihrán lithographed edition.

Book II extends from f. 136^b to f. 305^a, ff. 297—302 being misplaced in the manner stated above. It ends with a colophon dated Sha'bán 10, A. H. 994 (= July 27, A. D. 1586), wherein the scribe gives his name as Kabír Muḥammad b. Maḥmúd.

Book III extends from f. 306^b to f. 399^a, and concludes with a panegyric on Mír 'Alí Shír which is wanting in the Ṭihrán lithographed edition. This is followed by a second colophon dated Ramaḍán 18, A. H. 994 (= Sept. 2, A. D. 1586). The scribe here gives his name more fully as Kabír Muḥammad b. Maḥmúd b. Ya'qúb el-'Abbásí.

No. LII. **Add. 183 (Lewis 4).**

روضة الصّفا (جلد رابع)

The *fourth* volume of **Mírkhwánd's Rawḍatu'ṣ-ṣafá.**

Ff. 194 (ff. 1^a—2^a, and 194 blank); 36.7 × 22.7 c.; 25 l. Written in a fair *ta'líq*; headings in red. In the colophon on f. 193^b the copyist, who gives his name as Asadu'lláh b. Ḥájí Búráq(?), and his age as 51 years, states that he began his work in Ramaḍán, A. H. 1069 (= May—June, A. D. 1659), and concluded it on Dhu'l-Ḥijja 9, A. H. 1069 (= Aug. 28, A. D. 1659).

No. LIII. **Add. 184 (Lewis 5).**

روضة الصّفا (جلد خامس)

The *fifth* volume of **Mírkhwánd's Rawḍatu'ṣ-ṣafá.**

Ff. 356 (ff. 1^a, 355^b—356^b blank); 17 lines to the page. Written in a good *ta'líq*; headings in red. No colophon or date. Ends with a short eulogy on the Amír 'Alí Shír (of about 16 lines) which is wanting in the Ṭihrán edition.

No. LIV. **Nn. 1. 19.**

روضة الصّفا (۱، ۲)

The first and second volumes of **Mírkhwánd's Rawḍatu'ṣ-ṣafá.**

Ff. 556 (ff. 1*a*, 6*a*, 217*a*, 220*a*—221*a*, 555*b*—556*b* blank); 34·5 × 22.8 c.; 25 l. Written in a good, clear *ta'liq* hand between margins ruled in gold and colours; headings in red. Full tables of contents, carefully written in *naskh*, with references to the pages, occupy ff. 1*b*—5*b* (vol. I) and 217*b*—219*b* (vol. II). The Arabic paging does not include these tables, and recommences for vol. II, so that throughout vol. I it is 5, and throughout vol II 220 behind the English paging.

Contents: —

Ff. 1*b*—5*b*. Table of contents and index of vol. I.

F. 6*a*, blank, save for seal and inscription of a former owner whose name appears to read Matínu'd-Dín Khán b. Amínu'd-Dín Khán.

Ff. 6*b*—216*b*. Text of vol. I, beginning as usual: —

زیب فهرست نسخهٔ مفاخر انبیاء عالیمکان و زینت دیباجهٔ مجموعهٔ مآثر سلاطین گردون توان شکر منعمی است آلخ

The name of another former possessor, Muḥibb 'Alí, occurs on f. 216*b*. F. 217*a* is blank.

Ff. 217*b*—219*b*. Table of contents and index of vol. II. Ff. 220*a*—221*a*, blank.

Ff. 221*b*—555*a*. Text of vol. II, beginning: —

عنوان صحیفهٔ مرادات و فهرست مجموعهٔ سعادات مبنی از حکایات ناقدان سیر سلف آلخ

There is no colophon or date, but, from its writing and general appearance, the MS. would seem to belong to the 16th or beginning of the 17th century.

No. LV. Oo. 6. 9.

روضة الصّفا (جلد ششم)

The *sixth* volume of **Mírkhwánd's Rawḍatu's-ṣafá.**

Ff. 551 (ff. 1*a* and 551*b* blank; several dislocations;

some leaves apparently missing); 27.7 × 15.8 c.; 21 l. Written in a fair *ta'liq* between margins ruled in blue and gold. Dated A. H. 1028 (A. D. 1619). Copyist: — *'Abdu's-ṣamad.*

The first page (f. 1^b) contains the beginning of a totally different work, *viz.* the second volume of the **Maṭla'u's-sa'deyn** (see below, **Add. 185**), and begins: —

فاتحهٔ کلام حمد و ثنای ملك علامی باید که ثنای ستایش از ضمیر منیر چون خورشید جهانگیر با مدارج سپهر برین بر آید الخ

F. 2^a begins with the words: —

. . . اصفیا صدر نشین بارگاه اصطفا ابو القاسم حبیب الله محمد المصطفی الخ

which correspond with l. 9 of the first page of vol. VI of the **Rawḍatu's-ṣafá** in Mírzá Riḍá-Qulí Khán's Ṭihrán edition (A. H. 1274).

There are several considerable dislocations, the leaves corresponding to ff. 9^b—19^a of the Ṭihrán edition, for example, being placed at the very end of the volume, so that they are numbered 512—550; while the 25 leaves (ff. 487—511) immediately preceding them correspond to ff. 30^a—35^b of the lithographed edition. The catch-words at the bottom of the pages are wanting in some cases, and in others appear to have been falsified. In consequence of this, and the considerable differences which exist between the texts of this MS. and the Ṭihrán edition (the former being must fuller than the latter), I have hitherto been unable to determine the proper order of the pages; nor, indeed, am I sure that portions of some other work have not been incorporated in the text. Broadly speaking, ff. 2—223, 487—511 and 512—550 of the MS. correspond to ff. 1—75 of vol. VI in the Ṭihrán edition; while ff. 224—486

contain the narrative [wanting in the Ṭihrán edition] of the events which took place between the date of Tímúr's death (A. H. 807 = A. D. 1405) and A. H. 872 or 873.

The concluding words of the MS. (not connected with what precedes) occupy the upper part of f. 551*a*. They begin: —

. . . الذی لم یر عین الافلاك مثله و لم یسمع اذن الاعصار عدیله . . . الخ

and end with the verse: —

دعاء صبح خیزانش قرین باد، سعادت یار و دولت همنشین باد،

No. LVI. Add. 229 (Lewis ✠).

خاتمهٔ روضة الصّفا

The Geographical Appendix, or eighth volume, of **Mírkhwánd's Rawḍatu's-ṣafá.** See Rieu, p. 93; Ethé, col. 27, 32, 33; and Aumer's *Munich Catalogue*, pp. 65—66.

Ff. 142 (ff. 1*a*, and 141—142 blank); 20.0 × 12.5 c.; 15 l. Written in small, neat *ta'liq*; headings in red. Dated the middle of Jumáda II, A. H. 1049 (= October, A. D. 1639).

Begins: —

بر رای ارباب خبرت و اصحاب بصیرت پوشیده نماند الخ

No. LVII. Oo. 6. 12.

حبیب السّیَر (جلد اوّل)

The *first* volume of the **Ḥabíbu's-siyar,** a well-known general history by Ghiyáthu'd-Dín b. Humámu'd-Dín, commonly called **Khwándamír,** comprising the history of the Eastern world down to the death of 'Alí b. Abí Ṭálib. See Rieu, pp. 98—100; Ethé, col. 33—38.

Ff. 544 (ff. 1*a*—544*b* blank); 26.0 × 16.0 c.; 19 l. Written in a legible *ta'liq* between margins ruled in colours; headings in red. Dated in colophon Rabí' II, A. H. 997 (= Feb.—March, A. D. 1589). From a note in Persian on f. 1*a* it appears that the MS. was acquired by a former possessor in Lahore in A. H. 998.

Begins as usual: —

لطایف اخبار لآلی نثار انبیاء علی مقدار و شرایف آثار معالی دثار سلاطین ذوی الاقتدار حمید الاثر حبیب السّیر وقتی تواند بود که الخ

No. LVIII. Add. 186 (Lewis 7).

حبیب السیر (جلد ثانی)

The *second* volume of **Khwándamír's Ḥabíbu's-siyar,** beginning with the history of the Twelve Imáms, and ending with that of the Khwárazmsháhís and Changíz Khán.

Ff. 329 (ff. 1*a*—2*a*, 328*b*—329*b* blank); 31.0 × 18.8 c.; 18 l. Written in a small, neat Persian *ta'liq*; headings in red. There is a colophon on f. 328*a* dated the end of Sha'bán, A. H. 1039 (= April 13, A. D. 1630). Scribe, Ghulám. . . . .

Begins: —

الحمد للّه الّذی جعل للنبیین لسان صدق . . . . بعد نموده میشود که این صفحات فواید اثر از مجلّد ثانیست من حبیب السیر الخ

No LIX. Add. 2934.

نگارستان قاضی احمد بن محمّد غفّاری

The **Nigáristán** of Qáḍí Aḥmad b. Muḥammad

Ghaffárí. See Morley's *Descriptive Catalogue*, pp. 50—51; Rieu, p. 106.

Ff. 224 (f. 1[a] blank); 23.4 × 12.3 c.; 19 l. Written in a small, neat, fairly good *ta'liq* (Turkish or Persian, not Indian); headings, &ct., in red. Dated Rabí' I, A. H. 1023 (= April 25th, A. D. 1614). Bears the Library stamp of Dec. 1st, 1888.

Begins as usual: —

ای طرازندهٔ بهارستان، وی نگارندهٔ نگارستان، الخ

Ends with the chronogram giving the date of composition (A. H. 959 = A. D. 1551—2), and the colophon, in which the date of transcription is given, but not the scribe's name.

No. LX. Oo. 6. 13.

منتخب التواريخ

تصنيف محمّد يوسف بن شيخ رحمة اللّه الانكى الكنعانى

The second half (from Qism IV to the end) of the **Muntakhabu'l-Tawáríkh**, a general history from the earliest times to the accession of Sháhjahán in A. H. 1037, by **Muḥammad Yúsuf** b. Sheykh Raḥmatu-'lláh el-Atakí el-Kan'ání, who completed it (as commemorated by the chronogram منتخب في بدل) in A. H. 1056 (= A. D. 1646—7). See Rieu, pp. 122[b]—124.

Ff. 457 (ff. 1[a], 16[b]—20[a], 407[b]—408[a], blank); 30.2 × 16.8 c.; 25 l. Written in a minute and clear, but rather scratchy, *ta'liq*; headings in red. Ff. 1—19 are an addition to the original manuscript. Ff. 1[b]—16[a] contain a very complete table of contents of the volume, with reference to the pages. The original volume comprises ff. 20—457, which are numbered in Arabic 451—888,

the Arabic pagination being evidently continued from the (now missing) first volume.

Contents:

Qism IV (ff. 20^b—207^a) contains the history of the dynasties posterior to Muḥammad, beginning with the Ṭáhirids, and ending with the coronation of Sháhjahán. In the colophon Shawwál 9th, A. H. 1100 (= July 27th, A. D. 1689) is given as the date of transcription.

Qism V (ff. 207^b—407^a) contains the biographies of eminent men.

The *Khátima* (ff. 408^b—457^a) is dated Saturday, Muḥarram 14th, A. H. 1101 [?] (= Nov. 8th, A. D. 1688).

Some Persian verses, directions for taking auguries from the Qur'án, and one or two traditions from Bukhárí's *Ṣaḥíḥ* relating to the operation of cupping, are scribbled in different hands on the blank fly-leaves at the beginning and end of the volume.

No. LXI. Oo. 6. 19.

فرحة الناظرين

تصنيف محمّد اسلم بن محمّد حفيظ الانصارى القادرى

Farḥatu'n-Náẓirín, a compendium of general Muḥammadan and Indian history from the earliest times down to A. H. 1184 (? 1182), by **Muḥammad Aslam** b. Muḥammad Ḥafíẓ el-Anṣárí el-Qádirí. See Rieu, p. 131.

Ff. 441 (ff. 438^b—439^b blank); 28.6 × 16.0 c.; 15 l. Written in a fair Indian *ta'liq* hand; headings and overlinings in red.

On f. 1^a the following brief notice of the work is written: —

تاريخ فرحت الناظرين كه در سنهٔ يكهزار و يكصد و هشتاد و دو هجرى بموجب فرمودهٔ نواب شجاع الدوله بهادر مرحوم

محمّد اسلم پرسروری مضاف لاهور تالیف نموده و از بدو آفرینش عالم احوال سلاطین هند تا جلوس محمّد والاگوهر شاه عالم بادشاه غازی دران درج نموده و در احوال اکثر سلاطین اسلامیه ذکر شعرا و علما و فقراء آن عصر مجملًا مذکور شده و اسامئ کتب تواریخ که استنباط از آنها بعمل آمده نیز از خطبه در یافت میشود و مدح نواب مذکور نیز در خطبه داخل است و این کتاب متضمّن احوال هفت هزار ساله است مشتملبر *(sic)* اخبار اخیار متضمّن بر مقدمه و سه مقاله و خاتمه و اللّٰه الموفق و المعین،

Begins as usual on *f.* 1*b*: —

لک الحمد یا ذی الجود و المجد و العلی تبارکت تعطی من تشاء و تمنع تعالی شانه الخ

The author gives his name in the preface (f. 7*b*, l. 4) as Muḥammad Aslam b. Muḥammad Ḥafíẓ el Farsarvarí (الفرسروری: *cf.* the citation above) el-Anṣárí, and on f. 10*a* mentions the histories which he has chiefly used in this compilation. This list includes the *Táríkh-i-Bahmaní; Táju'l-Ma'áthir; Tarjuma-i-Yamíní (?); Táríkh-i-Fírúzsháhí; Táríkh-i-Niẓámu'd-Dín Nakhshabí; Mir'atu'l-'Álam; Táríkh-i-Alfí; Ḥabíbu's-siyar; Rawḍatu'ṣ-Ṣafá; Táríkh-i-Ṭabarí; Timúr-náma; Ẓafar-náma; Wáqi'át-i-Bábarí; Wáqi'át-i-Humáyúní;* [Á'ín-i-] *Akbarí; Akbar-náma; Jahángír-náma; Sháh-Jahán-náma; 'Álamgír-náma; Táríkh-i-Bahádur-Sháhí; Táríkh-i-Farrukh-Siyarí; Qipcháq-i-Khálí (?); Táríkh-i-Kháfí Khán*, "which extends to the 11th year of Muḥammad Sháh" (= A.-H. 1141—2, A. D. 1728—9); *Manẓúma-i-Muḥammad-Sháhí; Táríkh-i-Ázarí;* [Táríkh-i-]*Aḥmad Sháhí Durrání* (this seems to be meant, but the actual wording of the text is احمدابدالی); "and other trustworthy histories". From these he laboriously compiled this history, which (f.

10^b, l. 4) he named "*Farḥatu'n Názirín*", and dedicated in A. H. 1184 to Shujá'u'd-Dawla.

The *Muqaddama* (Introduction) begins on f. 11^a.

The 1st *Maqála* begins on f. 13^b.

The 2nd *Maqála* begins on f. 98^a.

The 3rd *Maqála* begins on f. 171^a.

The *Khátima* appears to begin on f. 317^a, last line (though the heading is wanting) with the words: —

(f. 317^b) لا جرم محرّر این اوراق احوال جمعی از مشاهیر مشایخ

(M. S. عن (على المستغنى بحقّ ربّ المعبود عظام مرقوم میسازد التوصیف،

The text ends abruptly on f. 438^a. Ff. 438^b—439^a are blank. Ff. 440^a—441^b. contain a brief summary of the events of Sháh 'Álam's reign, beginning: —

چون وقایع جزوی و کلّی شاه عالم بهادررا تاریخی دیگری باید احوال مجمل ایشان ضمناً مذکور نموده بمدعائیکه از تحریر است می پردازد الخ

No. LXII. Oo. 6. 41.

فوائد صفویّه

از تصنیف ابو الحسن بن ابرهیم قزوینی

The **Favá'id-i-Ṣafaviyya**, a history of modern Persia, especially of the Ṣafaví dynasty, down to the year A. H. 1211 (A. D. 1796—7), by **Abu'l-Ḥasan b. Ibráhím** of Qazvín. See Rieu, pp. 133—4; Pertsch's *Berlin Catalogue*, pp. 515—516.

Begins: —

جهان بادشاها خدائی ترا ست، ازل تا ابد پاد شاهی (*sic*) ترا ست،

نگارندهٔ آفرینش توئی، کشایندهٔ چشم بینش توئی،

اگر پای پیل است و گر پرّ مور، بهر یك تو دادی ضعیفی و زور،

و تعزّ من تشآء و تذلّ من تشآء بيدك الخير انّك على كلّ شيء قدير الخ

Ff. 182 (ff. 1_a and 182_b blank; 2 blank fly-leaves at beginning and end); 22.6 × 12.4 c.; 15 l. Written in a fairly good *ta'líq*, which, towards the end, passes into a thoroughly Persian *ním-shikasta*. Headings in red. No colophon, but only the following quatrain (رباعی مناسب مقام)

روزی که نه شادی و نه شیون ماند،
نه دست و قلم نه جان و نه تن ماند،
در خاطر دوستان دهد یاد مرا،
کاین نسخه بیادگار از من ماند،

A former possessor has written on one of the fly-leaves at the beginning the following note, in which he wrongly attributes the authorship of the work to the last Ṣafaví Prince, Sulṭán Muḥammad Mírzá, for whom it was written and to whom it was dedicated: — "An account of the Sufvee Dynasty of the Monarchs of Persia, by the late Sultan Mohummud, of Lucknow, the last of that race. He died a pensioner of the British Government. This Prince was a man of considerable ability as a writer in both prose and verse".

HISTORY OF CREEDS AND SECTS.

N° LXIII. **Add. 754.**

دبستان

The **Dabistán-i-madháhib,** or "School of Sects", generally ascribed to Mullá Muḥsin-i-Fání. See, however, Rieu, pp. 141—3; and Ethé, col. 1037.

Ff. 127 (ff. 1_a, and 124_a—127_b blank); 22.5 × 14.5 c.;

27 l. Written in a clear and compact but ungraceful *ta'liq*. Headings in red. The MS. appears to have been transcribed from a damaged copy of the work, as in many places lacunæ occur, especially at the beginnings and ends of lines. Pencil notes in English and Persian made by the former possessor appear here and there in the margin.

Begins and ends as usual. The colophon, which is continuous with the text, and gives neither date nor transcriber's name, seems to read as follows: —

ایـن نامـی نامـه کـه جهانیست مشحون از نحل و ملل در معمورهٔ
سیکاکـل من اعمال کلنك مـلـك تلنك در هنگام نکشی بحسب
نصب بتائید قادر ذو الجلال درم . . . . . تحریر فی التاریخ

No. LXIV. Add. 755.

دبستان مذاهب (جلد ثانی)

The second volume of the *Dabistán-i-Madhábib*, an account of the different religions and sects of the East, generally ascribed (as in the title of this manuscript, on f. 1^b) to Mulla [Muḥammad] Muḥsin-i-Fání, but considered by Rieu to be the work of Mír Dhú'l-Faqár 'Alí el-Ḥuseyní, surnamed Múbad Sháh. See Rieu, pp. 141—3, and Ethé, col. 1037.

This manuscript contains the whole of the latter portion of the work from the fourth section (on the beliefs of the Jews) to the twelfth section (on the Ṣúfís). It comprises ff. 194 (ff. 1^a, 3^b, 193^b—194^b blank), of 22.2 × 15.0 c., and 13 l. Written in a very legible *ta'liq* hand, the titles and heading of sections being in red. An index of contents occupies ff. 1^b—3^a, to which is prefixed the title in red, as follows: —

فهرسـت جـلـد دوم کـتـاب دبستان از مـلّا محمّد محسن فانی
کشمیری.

The manuscript is not dated, and ends as usual with Sa'dí's well-known verse: —

غرض نقشی است کز ما باز ماند ❁ که هستیرا نمی بینم بقائی ❁

HISTORY OF IMÁMS.

No. LXV. Add. 1079.

روضة الشّهدا

Rawḍatu'sh-Shuhadá ("the Garden of Martyrs"), by **Ḥuseyn Vá'iẓ-í-Káshifí,** the author of the *Anvár-i-Suheyli* and the *Tafsír-i-Ḥuseyní,* who died in A. H. 910. See Rieu, pp. 152—3; Ethé, col. 76—8.

This manuscript, which is not only very badly written, but defective in two places (after f. 208, where four leaves appear to be missing, and at the end, where it breaks off in the middle of the tenth chapter), contains ff. 222, of 23.6 × 17.3 c. and 20 l. The writing is a bad Indian *ta'liq.* The outer half of f. 1 is torn away.

Begins: —

ای شربت درد تو دوای دل ما ❁ آشوب و بلای > تو عطای دل ما ❁ <

Presented to the Library by Professor Wm. Wright.

No. LXVI. Add. 423.

A Collection of recitations for Muḥarram, in prose and verse.

This manuscript, an oblong volume in note-book form, contains a large collection of pieces in prose and verse, descriptive of the sufferings of the Shí'ite Imáms and their followers, etc., interspersed with a few prayers, all evidently intended for recitation during the mour-

nings (*ta'ziyas*) of the month of Muḥarram. The book would seem to have belonged to one of the professional *rawḍa-khwáns* whose business it is, during the Shí'ite month of mourning, to excite the grief of the faithful by recounting the sufferings of their Prophet and Saints. The hastily-written pages of the manuscript are well thumbed and worn, and blanks are here and there left, apparently for pieces which it was intended to insert.

Ff. 346.

Contents: —

1. (f. 6^a). A prayer, beginning: —

بسم اللّه الرحمن الرّحيم الحمد للّه الّذى اذاب قلوب الاحبّآء من شوق لقآء الحسين و رفع مدارج الشهدآء و معارج العرفآء تحت لوآء الحسين الخ

2. (f. 6^b). First *Majlis* (prose), narrating the death of the Prophet. Begins: —

امّا راويان اخبار جانسوز و ناقلان آثار غم اندوز از فضل ابن عباس چنين روايت كرده اند الخ

At the end the first *beyt* of a poem, which, apparently, is intended to be recited after it, is given as follows: —

بر خوان غم چو عالميانرا صلا زدند ۞

اوّل صلا بسلسلهٔ انبيا زدند ۞

3. (f. 12^b). Second *Majlis* (prose), narrating the death of *Fáṭima*. Begins: —

راويان اخبار جانسوز غم اندوز چينين روايت كرده اند كه چون دو ماه و نيم از وفات سيّد آخر الزمان گذشت فاطمهٔ زهرا بجز درد فراق پدر هيچ الم نداشت الخ

To be followed by the poem beginning: —

کاش آنزمان سرادق گردون نگون شدی ✿
وین خیمهٔ بلند ستون ش ستون شدی ✿

4. (f. 17a). Third *Majlis* (prose), narrating the murder of ʻAlí, the first Imám. Begins: —

امّا راویان . . . . (کما مرّ) چنین روایت کرده اند که چون حضرت امیر المؤمنین علیه السّلام از جنگ مخالفان فارغ شد بفتح فیروزی معاودت روزی فرمود الخ

To be followed by the poem beginning: —

ترسم جزای قاتل او چون رقم زنند ✿
یکباره بر جریده رحمت قلم زنند ✿

5. (f. 23a). Fourth *Majlis* (prose), narrating the martyrdom of the Imám Ḥasan. Begins: —

امّا راویان . . . . (کما مرّ) چینن روایت کرده اند که چون خبر شهادت پادشاه ملک نجف علی ابن ابی طالب علیه السّلام بمعاویه رسید الخ

6. (f. 29a). Fifth *Majlis* (prose), narrating the martyrdom of Muslim ibn ʻAqíl. Begins: —

امّا راویان . . . . (کما مرّ) چنین روایت کرده اند که بعد از شهادت نوباوهٔ بوستان مصطفوی امام حسن علیه السلام اهل کوفه پیوسته عرایض و اشتیاق نامجات الخ

To be followed by the poem beginning: —

بر حریگاه چون ره آن کاروان فتاد ✿ شور و نشور واهمه را در کمان فتاد ✿

7. (f. 37a). Sixth *Majlis* (prose), narrating the martyrdom of Muslim's sons. Begins: —

راویان اخبار . . . . (کما مرّ) چنین روایت کرده اند که چون ابن زیاد مسلم بن عقیلرا شربت شهادت چشانیده سر اورا بدمشق فرستاد الخ

To be followed by the poem beginning: —

ایـن کـشـتـهٔ فتاده بـهـامون حسین تـسـت ✿

وین صید دست و پا زده در خون حسین تست ✿

8. (f. 43^{b}). Seventh *Majlis* (prose), relating the martyrdom of Ḥurr ibn Riyáḥí. Begins: —

امّـا راویان . . . . (کما مرّ) چنین روایت کرده اند که چون مکاتبات محبّت آمیز مسلم عقیل مبنی بر چگونگیٔ حالات کوفیان بی ایمان بخدمت نور حدیقهٔ حضرت خیر البشر علیه السلام رسید الخ

9. (f. 52^{b}). Eighth *Majlis* (prose), relating the martyrdom of *Qásim*. Begins: —

امّـا راویان . . . . (کما مرّ) چنین روایت کرده اند که چون قاسم چهرهٔ عم و عمزاده‌گان خودرا که نوباوهٔ بوستـان ناز بودنـد بخارستان حادثه غمناك خراشیده دید الخ

This episode is interrupted in the middle, breaking off abruptly at the words امّا چون امام حسین علیه السلام which are succeded by a blank leaf (f. 54).

To be followed by the poem beginning: —

چو قاسم عزم میـدان کرد ✿ عروسش آه و افغان کرد ✿

10. (f. 58^{a}). Ninth *Majlis* (prose), narrating the martyrdom of ‘Abbás and ‘Alí Akbar. Begins: —

امّـا راویان . . . . (کما مـرّ) چنین روایت کرده اند که بعد از شهـادت قاسـم ابـن الحسن و عبّاس علی کـه علمدار حضرت امام حسین علیه السّلام بود چون احوال برادران را بدان منوال دید الخ

This episode is interrupted abruptly in more than one place. F. 59 and f. 62 are both blank, while what appears

to be the end of the episode occupies the first half of f. 63*a*.

To be followed by the poem beginning:

آه واه زهرا بمحشر آید ۞ آه واه با حوریان سیه پوش ۞

11. (f. 63*b*). A piece without title, wherein is narrated how the head of Ḥuseyn was brought to Damascus, beginning: —

روایت است از ابو العباس سهل ساعدی روایت میکند که من به تجارت شام رفته بودم الخ

12. (f. 76*b*). Another piece without title, beginning: —

امّا راویان اخبار جگرسوز و ناقلان آثار غم اندوز چنین روایت کرده اند که پسر زیاد لعین پنجهزار نامردرا مقرّر کرد که سرهای شهدا و اهلبیت‌را بشام رسانند الخ

13. (f. 80*a*). Another piece without title, beginning: —

راوی گوید که بعد از شهادت شاهزاده شمر ملعون دست بغارت اصحاب حضرت امام حسین علیه السلام کشود و خواست که امام زین العابدین علیه السلام را بقتل رساند الخ

This episode also ends abruptly at the bottom of f. 80*b*. F. 81 is blank.

(*Here begins the poetical portion of the volume.*)

14. (f. 82*a*). A poem in ten strophes (بند). The three first strophes and part of the fourth are missing at the beginning, and the poem may also be incomplete at the end. The fifth *band* begins: —

هنگام جور و نوبت بیداد و کین رسید ۞

عهد جفای سلسلهٔ شاه دین رسید ۞

15. (f. 85*b*). A prose eulogy on the Prophet and Imáms in Persian filled with Arabic. To this is prefixed a prayer in Arabic, beginning: —

بسم اللّه الرّحمن الرّحيم

بعنوان غير ربّ العالمين نامی نمی باشد ✿
بخوانم نام او نام خدای صدر عنوانها ✿

نحمد اللّه الّذی تكلّل اكليل الغُرقان بتكلّل الجواهر النُّقات الآيات البيّنات عن سائر الكتاب الخ

The eulogy begins: —

بجهة ترويح روح مقدّس اقدس الخ

16. (f. 89^b). A poem beginning: —

سكينه گفت نالان ای برادر ✿
تو خوردی آب يیكان ای برادر ✿

17. (f. 91^a). A poem beginning: —

ای دل بيآ ببين كه چها میكند يزيد ✿
بر آل مصطفی چه جفا میكند يزيد ✿
ديدم بوقت صبح كه گلزار میگريست ✿
گل جامه چاك كرده و مُ خار میگريست ✿

18. (f. 92^a). Numerous fragments of poetry, referring for the most part to the sufferings of Ḥuseyn.

19. (f. 93^a, bottom corner). A poem beginning: —

كربلارا خانه آباد است از قتل حسين ✿
مرتضی را داد و بيدادست از قتل حسين ✿

20. (f. 93^b). A poem beginning: —

ای محبّان زوج زهرارا نميدانم چه شد ✿
نائب پيغمبر مارا نميدانم چه شد ✿

21. (f. 94^a). A poem beginning: —

هست تنها در ميان فوج اعدا شا[ه] حسين ✿
چشم بر راه تو دارند يا رسول عالمين ✿

حسین توسست گرفتار یا رسول اللّه ۞
میان لشکر کفّار یا رسول اللّه ۞

22. (f. 94^b). A poem beginning: —

فغان ز جرأت کفّار یا رسول اللّه ۞
لوای کیست نگونسار یا رسول اللّه ۞

This is perhaps a continuation of the last.

23. (f. 95^a). A poem beginning: —

عزم میدان میکنم ای شهربانو الوداع ۞
دیده گریان میکنم ای شهربانو الوداع ۞

24. (f. 95^b). A poem beginning: —

امشب است آنشب که صبحش فتنها خواهد شدن ۞
قتل عام عترت خیر الورا خواهد شدن ۞

25. (f. 96^a). A poem beginning: —

ماه محرّم است و دگر وا مصیبتا ۞
جان میکند ز سینه سفر وا مصیبتا ۞

26. (f. 96^b). A poem beginning: —

گلزار دین اسیر خزان شد هزار حیف ۞
برگ نشاط ساز فغان شد هزار حیف ۞

27. (f. 97^a). A poem beginning: —

در غم مظلوم دشت کربلا باید گریست ۞
دمبدم چون ابر نیسان بر ملا باید گریست ۞

28. (f. 97^a). A poem beginning: —

میبرند آخر بزندان نور چشمان حسین ۞
گریه ها دارند سامان نور چشمان حسین ۞

29. (f. 97^b). A poem beginning: —

زین مصیبت شد زمین و آسمان زیر و زبر ۞
کربلا ماتم سرا گردید و زهرا نوحه گر ۞

30. (f. 98^a). A poem beginning: —

حسین بیکس و تنهاست یا رسول اللّه ۞
شهید خنجر اعداست یا رسول اللّه ۞

31. (f. 98^b). A poem beginning: —

شد کشته شمع بزم جهان وا مصیبتا ۞
تاریک شد زمین و زمان وا مصیبتا ۞

32. (f. 98^b). A poem beginning: —

ای دل حسین میرسد امشب بکربلا ۞
فرزند ارجمند شهنشاه اولیا ۞

33. (f. 99^a). A poem beginning: —

چه پر بلاست امروز چه کربلاست امروز ۞
سر حسین مظلوم از تن جداست امروز ۞

34. (f. 99^b). A poem beginning: —

مسلمانان چه واویلاست امشب ۞
بر اهلبیت قیامتهاست امشب ۞

35. (f. 100^a). A poem beginning: —

آه در دشت کربلا زنجیر ۞
برده بن سعد بر ملا زنجیر ۞

36. (f. 101^a). A poem beginning: —

حسین مظلوم حسین مظلوم ۞
حسین مظلوم حسین مظلوم ۞
زهرا بآه [و] افغان در ماتم شهیدان ۞
سیلاب اشك ریزان حسین مظلوم ۞

37. (f. 101^b). A poem beginning: —

سر زد خزان بباغ و گلستان فاطمه ۞
بر باد رفت سنبل و ریحان فاطمه ۞

38. (f. 102^a). A poem beginning: —

بنالد حیدر صفدر حسین من حسین من ۞
طپان در خاك وخون بی سر حسین من حسین من ۞

39. (f. 102^b). A poem beginning: —

طپید امشب بخون بالای قاسم ۞
دریغا از رخ زیبای قاسم ۞

40. (f. 103^a). A poem beginning: —

تشنهٔ دشت کربلاست حسین ۞
در بلاها چه مبتلاست حسین ۞

41. (f. 103^b). A poem beginning: —

بگوید فاطمه گریان حسین من حسین من ۞
جگر خون شد دلم بریان حسین من حسین من ۞

Here begins a series of longer poems, generally *mathnavís*, descriptive of the chief episodes of the Muharram tragedy, together with some elegies (*marthiya*). Each of these episodes is entitled واقعه, and the name of the poet by whom it was composed is in most cases given.

42. (f. 104^b).

واقعهٔ شیرین و عزیز (Episode of Shírín and ‘Azíz).

Begins: —

ز دود آه اسیران آل پیغمبر ۞ هلال گشت نمایان ز طارم اخضر ۞

Ends abruptly at the bottom of f. 110^b with the following *beyt*: —

باهلبیت من احسان چو نیز بنمودی ۞
پدر ومادر مرا بس است خوشنودی ۞

The catch-word at the bottom of the page is به پیش. One or more leaves are missing here, but, as I am

unable to determine the extent of the lacuna, I continue the numeration of the leaves without interruption.

43. (f. 111*a*) opens abruptly in the middle of an Arabic prayer (of which the first portion has been lost with the missing leaves) as follows: —

. . وَ جَعَلْنا (*sic*) مِنَ ٱلْمَبْعُوثِينَ فِي يَوْمِ القِيٰمَةِ تَحْتَ لِوآءِ أَمِيرِ المُؤمنين ✡ وَ مُنَّ عَلَيْنا بِتَوْفِيقِ البُكآءِ فِي ابْتِلاءِ امير المومنين الخ

A final note attributes this prayer to the celebrated Shí'ite divine Mir Muḥammad Báqir Dámád (See Rieu, p. 835*a*, XXVIII).

44. (f. 111*a*). Another Arabic prayer beginning: —

نَحْمَدُكَ يا مَنْ أَجَلَّ مُصِيبَتَنا بِصاحِبِ ٱلْمُصِيبَةِ الرَّاتِبَةِ وَ الدَّمْعَةِ السّاكِبَةِ الخ

45. (f. 112*a*). A kind of paraphrase of Súra LV of the Qur'án (سورة الرّحمٰن), wherein are introduced the names and praises of the Imáms. Begins: —

بسم اللّه الرّحمن الرّحيم ✡ الرحمن علّم القران خلق الانسان علّمه البيان و هو محمّد المصطفى سيّد الانس و الجانّ فبأىّ آلاء ربّكما تكذّبان الخ

Pointed throughout with extreme inaccuracy. Ends on the middle of f. 112*b*, the remainder of which is left blank.

46. (f. 113*a*). Another Arabic prayer, beginning: —

الحمد للّه الذى ابكى السّحاب بالدمآء و ادمى بالشّفق حين السّمآء و لبس العالم بلباس عزاء الحسين الخ

47. (f. 114*a*). Another Arabic prayer, beginning: —

الحمد للّه الّذى رياض جنان المحبّين مخضرة بمحبّة مسلم الشهيد الخ

48. (f. 114^b). Another Arabic prayer, forming a kind of paraphrase or expansion of the *Súratu'l-Fátiḥa*, beginning: —

الحمد لله ربّ العالمين ذى الطول والامتنان الرّحمن الرّحيم الّذى وسعت رحمته الاعراض و الاعيان مالك يوم الدّين كلّ يوم هو فى شأن ايّاك نعبد يا معبود الانس والجانّ الخ

49. (f. 115^a). Another of the Episodes (واقعه) in *mathnaví* verse, entitled: —

بعد شهادت شاه شهيد واقعهء كه براى يزيد عليه اللعنة قاصد برده

Begins: —

باز اين هلال ماه محرّم پديد شد ✿
فصل عزاى ماتم شاه شهيد شد ✿

50. (f. 117^b).

واقعهء غارت خلخال فاطمه عليها السّلام منكلام مقبل

Begins:

نمودهء گوشهء ابرو هلال ماه الم ✿
بگوش آدميان كرد حلقهء ماتم ✿

51. (f. 119^b). A poem of lamentation on the death of Imám Ḥuseyn, of which the refrain is: —

اى داد حسينم بيداد حسينم ✿
ببريده سر از خنجر فولاد حسينم ✿

This poem ends in the middle of f. 121^a, the rest of which, as well as f. 121^b, is left blank.

52. (f. 122^a). An elegy (مرثيه) beginning: —

اى ناله در گلو اثرى داشتى چه شد ✿
وى آه سوزشى (*sic*) جگرى داشتى چه شد ✿
پيغام كربلا به نجف برد جبرئيل ✿
يا مرتضى على پسرى داشتى چه شد ✿

Ff. 122^{b} and 123^{a} are left blank.

53. (f. 123^{b}).

واقعهٔ حضرت رسالت پناه

Begins: —

هلال ماه عزا دیگر آشکارا شد ۞
قیامتی بجهان خراب پیدا شد ۞

This poem ends at the bottom of f. 129^{b}. F. 130^{a} is blank.

54. (f. 130^{b}).

واقعهٔ فاطمهٔ زهرا

Begins: —

جهان شده است بچشمم سیاه چون شب تار ۞
چنانکه نیست در امتیاز لیل و نهار ۞

55. (f. 137^{a}).

واقعهٔ امیر المومنین مرتضی علی

Begins: —

محرّم آمد و بر دیده‌های اهل جهان ۞
هلال تعزیه آورد موج بر طوفان ۞

56. (f. 146^{a}).

واقعهٔ حضرت امام حسن منکلام مقبل

Begins: —

محرّم آمد و گردید نوحه مستحسن
بلند کرد جهان ناله‌را بصوت حسن ۞

57. (f. 157^{a}).

ایضاً واقعهٔ حضرت امام حسن منکلام مخلص

Begins: —

ز داغ ماتم مهر سپهر اوج جلال ۞
بسان خط شعاعی نموده چهره هلال ۞

58. (f. 164a).

واقعهٔ حضرت مسلم بن عقیل منکلام موزون

Begins: —

محرّم آمد و غم کرد باز همراهی ۞
شگفت نو گل داغ ز ماه تا ماهی ۞

59. (f. 167b).

واقعهٔ پسران حضرت مسلم بن عقیل من کلام نسیم

Begins: —

محرّم است محبّان نظر کنید امروز
چو شمع خاك مصیبت بسر کنید امروز ۞

60. (f. 181a).

واقعه حضرت قاسم منکلام نسیم

Begins: —

عزیز کیست محبّان که با دل ناشاد ۞
بروز تعزیه اش دادگر به باید داد ۞

61. (f. 185b).

واقعهٔ حضرت عبّاس منکلام مقبل

Begins: —

دگر بچرخ برین ماه ماتم آمده است ۞
هلال نوحه ز شهر محرّم آمده است ۞

62. (f. 194a).

واقعهٔ حضرت علی اکبر منکلام مخلص

Begins: —

نمود چهره ز نو از شفق هلال عزا ✿
برای ماتم لب تشنگان کرب وبلا ✿

63. (f. 197^{b}).

واقعهٔ بر آمدن از مدینه سوی کربلا <من کلام> مقبل

Begins: —

نمود باز هلال مه عزای حسین ✿
بخاك تیره نشست آسمان برای حسین ✿

The writing on F. 199^{b} is inverted, that is to say the top of the *verso* corresponds not with the bottom but with the top of the *recto*.

64. (f. 201^{a}).

واقعهٔ راه گم کردن کربلا <من کلام> مقبل

Begins: —

محرّم آمد و باز از افق هلال عزا ✿
برای ماتم آل رسول شد پیدا ✿

65. (f. 209^{a}).

واقعهٔ حضرت عبد اللّه پسر شش سالهٔ امام حسن من کلام نسیم

Begins: —

چه ماتم است محبّان که در جهان غوغاست ✿
مگر مصیبت گلگون قبای آل عباست ✿

66. (f. 215^{b}).

واقعهٔ وداع اهل حرم منکلام شفیعی

Begins: —

هلال ماه محرّم دگر پدید آمد ✿
بنای تعزیهٔ آن شه شهید آمد ✿

67. (f. 218a).

واقعهٔ وداع منکلام مخلص

Begins: —

عیان شد سر نو بیضا ز طرف سما ❁
هلال ماتم مظلوم سیّد شهدا ❁

68. (f. 222b).

واقعهٔ تاراج خیمه ها منکلام مخلص

Begins: —

چه فتنه ایست ندانم که در دل آزاری ❁
نمود چهره ز سقف سپهر زنگاری ❁

69. (f. 225b).

واقعهٔ امام حسین وقت جنگ <من کلام> مقبل

Begins: —

محرّم آمد و ماه عزا نمود هلال ❁
شگفته غنچهٔ ماتم ز شاخسار ملال ❁

70. (f. 230a).

واقعهٔ ضریر <من کلام> مقبل

Begins: —

بیا تو شیعه شنو حادثات کرب و بلا ❁
چها رسید بآن پادشاه ارض و سما ❁

71. (f. 232b).

واقعهٔ امام علیه السّلام و ذو الجناح <من کلام> مقبل

Begins: —

محرّم آمد و تجدید شد عزای حسین ❁
رسید موسم طوفان کربلای حسین ❁

72. (f. 239^b).

واقعهٔ ساربان منکلام مخلص

Begins: —

هلال شام مصیبت ز چارم افلاک ۞
نمود بر تن صبح عزا گریبان چاک ۞

73. (f. 244^a).

واقعهٔ جبرئیل گفتهٔ مقبل

Begins: —

محرّم آمد و از نزد قادر متعال ۞
صلای تعزیه آورد جبرئیل هلال ۞

74. (f. 252^b).

واقعهٔ فطرس منکلام مخلص

Begins: —

محرّم آمد و شد دور خرّمی ز جهان ۞
ببر کنید سیه جملگی کهان و مهان ۞

75. (f. 256^a).

واقعهٔ سارس جنّی منکلام مخلص

Begins: —

کشیده تیغ و بر آمد ازین خجسته رواق ۞
هلال ماتم و انداخت شور در آفاق ۞

76. (f. 259^a).

واقعهٔ دیر راهب منکلام مقبل

Begins: —

روئید در حدیقهٔ دل لالهٔ الم ۞
گویا که میزند مه ماتم دگر علم ۞

77. (f. 261a).

واقعهٔ فرنگی منکلام مقبل

Begins: —

محرّم آمد و ماه از هلال تیغ کشید ۞
بخون سرور لب تشنه‌گان حسین شهید ۞

78. (f. 266b).

واقعهٔ سکینه منکلام نسیم

Begins: —

ز مشرق مه ماتم دمید هلال ۞
که روزگار شد از خون دیده مالامال ۞

79. (f. 272a).

واقعهٔ منکلام لوحی

Begins: —

زیر شفق نهان شده مهر جهان نما ۞
تا گشته غرق خون سر سرخیل انبیا ۞

80. (f. 275a).

واقعهٔ بنا منکلام مقبل

Begins: —

هلال ماه محرّم ز نو هویدا شد ۞
مصیبت خلف مرتضی مهیّا شد ۞

81. (f. 279a).

واقعهٔ زن که باهلبیت معاجر خود داده از مقبل

Begins: —

بیا بیاد حسین این دل اشکباری کن ۞
هزار ناله و آه فغان و زاری کن ۞

82. (f. 281^b).

واقعهٔ زن یزید که سر و پا برهنه بر آمد من کلام مخلص

Begins: —

محرّم آمد و در خون نشست مردم عین ۞
رخ سپهر ز طوفان دیده شد شفقین ۞

83. (f. 284^a).

واقعهٔ رخصت شدن بجانب مدینه من کلام مقبل

Begins: —

دمید ماه غم آز اسمان مینائی ۞
درید جامه بتن خامه شکیبائی ۞

A portion of this poem is missing, f. 286 being entirely blank, and the catch-word at the end of f. 285^b not corresponding with the opening verse of f. 287^a.

84. (f. 288^b).

واقعهٔ اسیری امام زین العابدین من کلام مقبل

Begins on f. 289^a.

عیان شد از الم تشنگان کرب بلا ۞
ز سطح چرخ مقرنس هلال ماه عزا ۞

85. (f. 292^b).

هفت کواکب منکلام مقبل علیه الرّحمه

A poem by *Muqbil* in twelve stanzas, each ending with the refrain —

این ورد زبان ساز دگر ماه محرّم ۞

The first stanza is as follows: —

مظلوم حسینم محروم حسینم ۞
لب تشنه و دل خسته و مغموم حسینم ۞

ای نالـه در ایـن تعزیـه تحصیل اثـر کن ۞
آه جـگـر سـوخـتـه‌را نـیز خـبـر کـن ۞
ایـن آتـش آه جگر سـوخته بـر خـیز ۞
چـون شعله جـوالـه جهان پر ز شرر کن ۞
ای دل تـو هـم از گـریـهٔ آل پیـمـبـر ۞
یکقطره خـون گـرد سـر از دیده بدر کن ۞
ای دیـده سـرشـك تو چرا رنگ ندارد ۞
دریـوزه اشـکـی در سـودای جـگـر کـن ۞
ایـن شیعه اگـر پـیـرو اولاد رسـولـی ۞
در فرقت شـاه شهدا خـاك بسر کـن ۞
این ورد زبان ساز دگر ماه محرّم ۞

This poem ends at the bottom of f. 294^b. F. 295^a is blank.

86. (f. 295^b). Another poem of 11 beyts, beginning: —

ای‌عـزیز خدا سلام علیك ۞ وارث مصطفی سـلام علیك ۞
نـور عـینـیـن حضرت زهـرا ۞ خلف مرتضی سلام علیك ۞

87. (f. 296^a). Another Episode (واقعـه) in verse, beginning: —

هـلال مـاه غـم از آسـمـان زنـگـاری ۞
نمود گـوشـهٔ ابـرو چـو تیغ خون خواری ۞

This poem ends at the bottom of f. 300^a. Ff. 300^b—306^b are blank.

88. (f. 307^a). Another Episode entitled.

واقعهٔ خبر آوردن جبرئیل علیـه السلام

Begins: —

عـروج کـرد هـلال مـه عزای حـسـیـن ۞
حـلال کـرد بخـود بـاز خـون دل عینین ۞

Ends (apparently abruptly) at the bottom of f. 312^b. F. 313 is blank on both sides.

89. (f. 314^a). Another Episode entitled —

واقعهٔ محشر منکلام مقبل

Begins: —

دگر هلال محرّم ز چرخ پیدا شد ۞
لوای تعزیه افتاده بود بر پا شد ۞

90. (f. 323^b). Another Episode entitled —

واقعهٔ ساربان منکلام مقبل

Begins: —

محرّم آمد و نخل امید بار آورد ۞
برشك از . . . آبی بروی کار آورد ۞

There is a lacuna of two *beyts* on f. 327^b, but there does not appear to be any corresponding hiatus in the poem, which ends in the middle of f. 331^a. F. 331^b is blank.

91. (f. 332^a). An Arabic prayer, beginning: —

الحمد لله الّذی هدی قلوبنا و لساننا بوحدانیّته بذکر قل هو اللّه احد و اعظم درجاتنا بشرافة اسمه اللّه الصّمد الخ

92. (f. 332^b). Another *mathnavi* poem by *Muqbil*, beginning: —

دگر ز سطح فلك شد عیان مه ماتم ۞
فشرد شعلهٔ انوار نیّر اعظم ۞

This poem ends near the top of f. 336^a, the remainder of which is blank.

93. (f. 336^b). Another Arabic prayer, beginning: —

بسم اللّه الرّحمن الرّحیم الحمد للّه الّذی علی ما هدانا بهدایة الرّسول المطهّر الاطهر الّذی نزّل فی شأنه انّا اعطیناك الکوثر الخ

This is followed by several other short prayers in Arabic, ending at the bottom of f. 339^a. F. 339^b and half of f. 340^a are covered with scraps of poetry, for the most part disjointed *beyts*.

94. (f. 340^a). An elegy by Mullá Muḥtasham (مرثیهء ملا محتشم)

Begins:

باز اینچه شورش که در خلق عالم است ۞
باز اینچه نوحه و چه عزا و چه ماتم است ۞

This poem consists of 12 stanzas (بند) and ends at the bottom of f. 343^b.

The remaining 3 leaves of the manuscript are blank.

Similar collections of *ta'ziyas* exist in the British Museum (Add. 24, 987; Rieu, pp. 739—740), and the Bodleian Libraries (N° 1218; Ethé, col. 744). The former contains several poems by *Muqbil*, to whose authorship so many of the pieces in this manuscript are ascribed. The poet *Nasími* there mentioned may perhaps be identical with our *Nasím*.

The substance of most of the episodes contained in this volume may be found in Sir Lewis Pelly's *Miracle Play of Hasan and Huseyn* (London, Allen and Co., 1879, 2 vols.). For further references to the literature of the *ta'ziyas*, see Ethé's Catalogue, *loc. cit.* Compare also M. Barbier de Meynard's *Poésie en Perse* (Paris, Leroux, 1877), pp. 69—74.

Concerning the collection here described, I have only to add that many of the versified Episodes have undergone collation, as indicated by the word بلغ placed after the title, and sometimes by variants given in the margin. To many of the pieces the ejaculation یا امام علیه السّلام is prefixed.

HISTORY OF TÍMÚR.

Nos. LXVII, LXVIII.
Oo. 6. 14 and Oo. 6. 15.

ظفرنامهٔ شرف الدّین علی یزدی

The **Ẓafar-náma**, a history of Tímúr, by **Sharafu'd-Dín 'Alí Yazdí.** See Rieu, pp. 173—174; Ethé, col. 87—90; Pertsch's *Berlin Catalogue*, pp. 445—447 and 1062. The text has been published in the *Bibl. Ind.* series (1885—8).

Vol. I (**Oo. 6. 14**) contains ff. 339 (ff. 1^a and 339^b blank; ff. 47—52 and 253—254 supplied by another hand; ff. 199—200 wrongly transcribed so that they stand 199^a, 200^a, 199^b, 200^b); 23.7 × 16.7 c.; 17 l. Written in a good, clear *ta'líq*, apparently by the same hand as Vol. II, for date and copyist of which see below. Headings in red. Begins: —

حمداً کثیراً طیّباً مبارکاً لمن یوتی الملک من یشاء و تنزع الملک ممّن تشاء *(sic)* و صلوةً طیّبة دائمة علی خاتم الانبیاء

. . . آلخ مقالهٔ اوّل در ذکر صادرات افعال و واردات احوال صاحبقرانی انار اللّه برهانه آلخ

This volume ends with the account of the birth of Ibráhím Sulṭán to Sháhrukh Mírzá (here called Amírzáda Sháhrukh) on Tuesday, Shawwál 26th, A. H. 796 (= August 24th, A. D. 1394), and the description of the rejoicings consequent thereon (concluded on Tuesday, Dhu'l-Qa'da 18th = September 14th, of the same year).

Vol. II (**Oo. 6. 15**) contains ff. 336 (ff. 1^a and 336^b blank; ff. 281 and 331—336 supplied in a later hand); 23.7 × 16.7 c.; 21 l. Written in a good, clear *ta'líq*. The transcription, as stated on f. 336^a in the colophon, was made by Aḥmad b. Hájí Muḥammad es-Sakkákí, and

completed on Muḥarram 7th, A. H. 903 (= Sept. 5th, A. D. 1497). This volume begins: —

گفتار در فرستادن حضرت صاحب قرانی شاهزاده شاهرخرا سمرقند *(sic)* صاحب قران سپهر اقتدار صباح جُمعه بیست و یکم ذی القعده امیرزاده شاهرخرا اشارت فرمود که متوجه سمرقند شود آلخ

Ends with an enumeration of Tímúr's wives and concubines, entitled: —

گفتار در بیان خواتین و سرارىء حضرت صاحبقران، خامهٔ عنبرین شمامه از نسب نامهٔ که در زمان خاقان سعید عالیشان شاهرخ بهادر سلطان نوشته شده چنین نقل می نمایند آلخ

This is written in the margin of f. 335*b*. The colophon occupies 9 lines on f. 336*a*.

No. LXIX. Add. 302.

ملفوظات صاحب قران

The revised and corrected edition of Tímúr's autobiographical memoirs, made from Abú Ṭálib el-Ḥuseyní's Persian version by Muḥammad Afḍal of Bukhárá, at the command of Sháh-Jahán, in A. H. 1047 (= A. D. 1637—8). See Rieu, pp. 177—180; Ethé, col. 87.

Begins: —

حمد فراوان از شمار نثار بارگاه بادشاه علی الاطلاق سزد آلخ

Ff. 368 (ff. 8 and 368, the latter blank, missing; ff. 1*a*, 367*b* blank); 30.8 × 20.4 c.; 21 l. Written in a good, clear *ta'líq* between margins ruled in red and blue. Headings in red. Transcribed by Muḥammad Sharafu'd-Dín حافظ قران مبین. Not dated.

The memoirs extend down to Tímúr's death on Sha'bán 17th, A. H. 807.

No. LXX. **Add. 185. (Lewis 6).**

مطلع السّعْدَيْن لعبد الرّزّاق بن اسحق
السّمرقندی (جلد اوّل)

The *first* volume (from A. H. 704 to the death of Tímúr and accession of Khalíl Sulṭán) of the **Maṭla'u's-Sa'deyn** of **'Abdu'r-Razzáq b. Isḥáq es-Samarqandí.** See Rieu, pp. 181—183; Ethé, col. 91—92.

Ff. 298 (ff. 1*a*, 296*a*, 297*b*—298*b* blank); 30.7 × 18.7 c.; 25 l. Written in a fair Persian *ta'líq*; headings in red. Dated, in colophon on f. 295*b*, Jumádá I, A. H. 1065 (= March—April, A. D. 1655).

Begins as usual: —

حسن مطلع انوار اخبار در افتتاح مقال آلخ

The volume is wrongly described in a Latin note on one of the blank fly-leaves at the beginning as the sixth volume of the *Rawḍatu's-Ṣafá*, and it is similarly named in a Persian note on f. 1*a*.

The year A. H. 874 is mentioned on f. 2*a*, l. 20, as the date to which the history is carried down.

The text ends on f. 295*b*. Ff. 296*b*—297*a* contain genealogical tables of the Muẓaffarids, from Ghiyáthu'd-Dín Hájí of Khurásán, and of Changíz Khán.

No. LXXI. **Oo. 6. 17.**

تاریخ عالم آرای عبّاسی
از تصنیف سکندر الشهیر بمنشی

First part of the **Táríkh-i-'Álam-árá-yi-'Abbásí,** a history of the life and reign of Sháh 'Abbás I, with an introduction treating of his predecessors, composed in A. H. 1025 (A. D. 1616) by **Iskandar,** known as **Munshí.** See Rieu, pp. 185—188; Ethé, col. 153—157.

Ff. 238 (ff. 1^a and 238^b blank); 23.7 × 14.8 c.; 19 l. Written in a fair *ta'líq*. Not dated.

Begins as usual: —

بسم اللّه الرحمن الرحيم، پرده كشائى (*sic*) در اميد و بيم، چون نشر محامد كبريای الٰهی كه بيرون از دائرهٔ عقول وافهامست در خور رتبه وحالت بشر الخ

Contents: —

Preface, ff. 1^b—5^b.

Introduction (*Muqaddama*), ff. 5^b—54^a.

Ṣaḥífa I, ff. 54^a—237^b.

Khátima, ff. 237^b—238^a.

Ṣaḥífa II and *Maqṣad II* are wanting in this copy. Ff. 60—117 lack the yellow and black margins within which the rest of the text is enclosed, and seem to have been supplied later.

No. LXXII. Add. 201. (Lewis 20^a).

تاريخ عالم آراى عبّاسى (صحيفهٔ دويم)

Ṣaḥífa II of the **Táríkh-i-'Álam-árá-yi-'Abbásí,** containing the history of Sháh 'Abbás I from his accession to the throne until A. H. 1025 (A. D. 1616).

Ff. 303 (ff. 1^a, 303^b blank); 28.0 × 15.7 c.; 23 l. Written in a good *ta'líq*. Headings in red. No colophon.

Begins as usual: —

عنوان صحيفهٔ سلطنت و عالم آرائى پادشاهان كامكار الخ

No. LXXIII. Oo. 6. 16.

تاريخ عالم آراى عبّاسى (مقصد دويم)

Maqṣad II of the **Táríkh-i-'Álam-árá-yi-'Abbásí,** comprising the history of Sháh 'Abbás the Ṣafaví from the beginning of A. H. 1026 (the 31st year of his reign) to his death on the 24th of Jumáda I, A. H. 1038.

Ff. 87 (ff. 1[a], 87[b] blank); 28.0 × 19.1 c.; 23 l. Written in a fair *ta'líq*; headings in red. Dated Monday, Rajab 19th, A. H. 1050 (= Nov. 4, A. D. 1640).

Begins: —

بعد از حمد و سپاس خالق آسمان و زمین و ستایش و نیایش دادار جهان آفرین که عالم ابداع وایجادرا بوجود شهریاران با دین و داد و فرمان روایان عدالت نهاد انتظام داد الخ

No. LXXIV. Add. 200. (Lewis 19[b]).

تاریخ شاه اسمعیل صفوی

A History of the reign of Sháh Isma'íl I, the Ṣafaví (A. H. 907—930 = A. D. 1502—1524), to which is prefixed an account of his ancestors. This history is *not*, as stated on f. 1[a], and again on a slip of paper pasted inside the cover, the *Táríkh-i-'Álam-árá*, but a much rarer work, concerning which Dr. Rieu, in reply to my enquiry as to its existence amongst the MSS. of the British Museum, wrote to me as follows, in a letter dated Oct. 12, 1894: —

"As to your history of Sháh Isma'íl, we have here in Or. 3248 the identical work, same beginning and same contents. But it throws but an uncertain light on the subject. It is endorsed by Churchill جهانکشای خاقان, a title taken from the epilogue. No author's name in the text, but in the very last line, after . . . . الحمد لله و سلّم تسلیمًا, there comes this — ذره بیمقدار محمّد علی بن نورا. Whether this is meant for the author or the transcriber I cannot tell, most likely the latter. I noticed in the introduction after اما بعد a curious amount of verbal agreement for a page or two with a history of the Ṣafavís, Or. 2939, written A. H. 955—7 by Amír Maḥmúd, son of the celebrated historian Khwándamír."

In a second letter, dated Oct. 18, 1894, Dr. Rieu wrote further: —

"Since I wrote to you about the history of Sháh Isma'íl, I looked again into our MS., and compared it with a history of the Ṣafavís written avowedly by Amír Maḥmúd, son of Khwándamír, and comprising the reign of Sháh Isma'íl, and that of Sháh Tahmásp [I] down to A. H. 957. There are throughout the first portion verbal coincidences and a similarity of arrangement which make it very probable that the anonymous work is also by Amír Maḥmúd, and that he incorporated in it his second in a condensed and somewhat altered form."

Ff. 188 (ff. 1^a—2^a and 187—188 blank); 29.5 × 18.8 c.; 23 l. Written in a good, clear *ta'líq* between borders of gold and colours. Dated Tuesday, the 10th of Rabí' I, A. H. 1102 (= Dec. 12th, A. H. 1690). Copyist, *Muḥammad Shafí'*.

Begins: —

جهان آرایی پادشاهان عالم مدار، و فرمانروایی خسروان گردون اقتدار، از میامن محامد مالك الملکیست آلخ

In his preface the author, after glorifying the Ṣafavís as descendants of the Seventh Imám, Músá Káẓim, from whom he traces the pedigree of Sháh Isma'íl, excuses himself from discussing anew the history of the Imáms, which, as he says, has been repeatedly told by other writers, and opens his narrative with an account of *Sulṭán Fírúz Sháh* (f. 3^a, l. 16), the 13th in line of ascent from Sháh Isma'íl. This is followed by a biography of his son, عوض الخواص (f. 3^b, last line), and his grandson *Seyyid Muḥammad Ḥáfiẓ* (f. 4^a). The principal remaining sections of the preface, to each of which a title written in red is prefixed, are as follows: —

ذکر بعضی از احوال سیّد صلاح الدّین رشید نوّر اللّه مرقده (f. 4^b)

شرح مجملی از احوال سید قطب الدّین طاب ثراه (f. 4^b)

ذکر برخی از احوال سیّد صالح قدّس سرّه (f. 5a)
شرح بعضی از احوال سلطان سیّد جبرئیل نوّر اللّه مرقده (f. 5a)
ذکر بعضی از احوال سلطان سریر هدایت و ارشاد و برهان الاولیاء شیخ صفی الدّین اسحق نور اللّه مرقده (f. 5b)
ذکر بعضی از احوال سیّد صدر الدّین موسوی انار اللّه برهانه (f. 8b)
ذکر احوال سلطان علی سیاه پوش و ملاقات او با امیر کبیر صاحقران امیر تیمور کورکان (f. 8b)
ذکر تولّد سلطان شیخ ابرهیم مشهور بشیخ شاه و ارتحال جناب سلطانعلی در مسجد اقصی بسرای جاودانی (f. 11a)
ذکر بعضی از احوال سلطان جُنید علیه الرّحمة (f. 11b)
ذکر مجملی از احوال سلطان حیدر سقی اللّه ضریحه (f. 13a)
ذکر تولّد شاه اسمعیل بهادر خان (f. 13a)

The remainder of the work, to f. 186a, l. 18, contains the history of the life, victories and reign of Sháh Isma'íl I, until his death on Sunday, Rajab 18, A. H. 930 (= Sunday, May 22, A. D. 1524), and his burial at Ardabíl, concluding (on ff. 185b—186a) with a panegyric on his virtue, piety, and justice, and a brief account of the coronation of Ṭahmásp Mírzá on the day following his father's death, his age being then but 10 years and 6 months and 20 days.

The work ends with a short *Khátima* (conclusion) containing prayers for the prosperity and long life of the boy-king Sháh Ṭahmásp. The author must, therefore, evidently have written soon after A. H. 930.

No. LXXV. Oo. 6. 49.

عبّاسنامهٔ محمّد طاهر وحید وغیره

Ff. 181 (ff. 1a, 126a—127a, 132a—135a, 178b—181b

blank; ff. 167—174 are misplaced so that they stand, 167, 173, 169, 170—172, 168, 174); 23.1 × 15.2 c.; 17 l. in first and second parts; 15 in third. Written in fair *ta'líq*.

Contains 3 separate works, viz.: —

I (ff. 1*b*—125*b*). The **'Abbás-náma,** a history of Sháh 'Abbás II, by Mírzá **Muḥammad Ṭáhir Waḥíd.** The work is also called *Táríkh-i-Ṭáhir Vaḥíd* and *Táríkh-i-Jadíd*. See Rieu, pp. 189—190; Ethé, col. 158—9. Begins: —

نیایش خالقی را سزاست که زبان محمدت سگال را از کلمات رنگین کسوت بال طاؤسی در بر کرده الخ

The transcription was completed by Durgá-Prashád on the 5th of Rabí' I, A. H. 1218 (= June 25, A. D. 1803).

II (ff. 127*b*—131*b*). Jámí's **Treatise on Rhyme** (رسالهٔ قافیه). This has been published, with an English translation, by Blochmann in his *Prosody of the Persians* (Calcutta, 1872). See also Rieu, p. 526*b*; Ethé, col. 613, N° 28. Begins: —

بعد از تیمّن بموزون‌ترین کلامی که قافیه‌سنجان انجمن فصاحت بدان تکلّم کنند الخ

There is an irregularly written commentary in the margins. No colophon or date.

III (ff. 135*b*—178*a*). **Persian Grammar** (قواعد زبان فارسی) by **'Abdu'l-Wásí' Hánsawí.** See Rieu, pp. 1096*b*—1097*a*. Begins: —

ربّ اغفر و ارحم وانت خیر الراحمین و صل علی نبیك و رسولك محمّد و آله و اصحابه اجمعین امّا بعد این رساله‌ء ایست چند ورقی معدود مشتمل بر قواعد وضوابط کلّیه‌ء زبان فارسی که فقیر سراپا تقصیر عبد الواسع هانسوی . . . از کتب لغت و معانی و غیره انتخاب نموده الخ

Transcribed by the same Durgá-Prashád. No date.

HISTORY OF NÁDIR SHÁH.

N°. LXXVI. Add. 316.

اخبار وقایع نادرشاه و فرّخ سیر

Akhbár-i-Waqáyi'i-Nádir Sháh ú Farrukh-Siyar. A short history of *Nádir Sháh*, followed by a short history of *Farrukh-Siyar*, wanting title and name of author, and perhaps being a mere excerpt from a general history.

Ff. 38 (ff. 1—3 blank); 22.8 × 17.4 c.; 13 l. Written in an ugly Indian *ta'líq* and in Indian style. No colophon, date, or name of copyist.

The history of Nádir Sháh occupies ff. 4^a—23^b, and begins: —

اخبار وقایع نادرشاه مرد سپاهی از ولایت ایران بود از فضل ایزدی در عهد شاه سلطان حسین بادشاه ایران که در مقدّمهٔ سلطنت بسیار بیهوش بود در سرکار شاه بصیغهٔ جمعداری ده سوار در ابتدا نوکر گردیده الخ

Ends: —

علی قلیخان (f. 23^b) برادر زادهٔ نادر شاه بادشاه ایران شد و عادل شاه خطاب یافت".

این تواریخ تمام شد

The history of Farrukh-Siyar begins 2 lines lower on the same page: —

فرّخ سیر بادشاه شده و عبد اللّه خان سید باره بخطاب قطب الملک الخ

Bought from Sotheby on Dec. 2nd, 1864.

HISTORY OF THE AFGHANS.

No. LXXVII. **Add. 753.**

مخزن افغانی

تصنیف خواجه نعمت الله بن خواجه حبیب الله هروی

The **Makhzan-i-Afghání** (or **"Makhzanu'l-Afghání,"** as it is less correctly styled on f. 3*b*, l. 6), a history of the Afghans, including an account of their origin and genealogies, by **Khwája Ni'matu'lláh b. Khwája Ḥabíbu'lláh of Herát.**

That this is the shorter recension of the work described by Rieu at p. 212 of his *Catalogue*, and translated by Dorn (*"History of the Afghans, from the Persian of Neamet Ullah"*, London, 1829), is shewn by the division into 3 *Bábs* and 3 *Daftars* instead of into 7 *Bábs*, and by the occurrence of two passages noticed by Rieu as peculiar to the recension used by Dorn, the first, on f. 3*a*, referring to Heybat Khan (Rieu, p. 210*b* last paragraph); the second, on f. 158*a*, a curious interpolation by one Ibráhím Batní (Rieu, pag. 212*a*, last par., 212*b*).

Ff. 246 (ff. 1*a*, 245*b*—246*b* blank); 24.0 × 14.0 c.; 15 l. Written in a neat, compact *nasta'líq*, headings and marginal "running heads" in red; initial words, etc., overlined with red. Transcription completed on Jumáda'l-avval 11th, A. H. 1254 (= Aug. 2nd, A. D. 1838).

Báb I begins on f. 3*b*, *Báb* II on f. 9*b*, *Báb* III on f. 23*a*, *Daftar* I on f. 37*a*, *Daftar* II on f. 72*a*, and *Daftar* III on f. 158*a*. The conclusion (*Khátima*), not so entitled here, appears to begin on f. 189*a*.

A note written in English by a former possessor on one of the fly-leaves at the beginning gives a brief account of the work and mentions Dorn's translation. It

further states that the MS. was transcribed in Peshawer in 1838, which does not appear from the colophon.

No. LXXVIII. Oo. 6. 56.

خلاصة الانساب

The **Khuláṣatu'l-Ansáb** ("Quintessence of Genealogies"), an account of the genealogy of the Afghan tribes, by the celebrated Rohíla chieftain Ḥáfiẓu'l-Mulk Ḥáfiẓ Raḥmat Khán b. Sháh 'Álam Kutah Kheyl, composed in Rajab, A. H. 1184 (Oct.—Nov. A. D. 1770), as shewn by these verses at the end: —

بروز همایون و ماه رجب ،، بهنگام فرّخ بوقت طرب ،،
بتاریخ میمون که بر یك هزار ،، فزون بود یکصد و هشتاد چار ،،
بعون الهی و فضل رسول ،، شده ختم این نسخهٔ دل قبول ،،

See Rieu, pp. 212—213; Ethé, col. 173—4.

Ff. 96 (ff. 1*a* and 96 blank); 22.5 × 13.0 c. 12 l. Written in a clear, but ungraceful, Indian *ta'líq*; headings and Arabic quotations in red, the latter mostly fully vocalised, and in many cases provided with glosses.

Copied for Major Charles (? مارسك) from a copy belonging to Captain Hall (كبتان حال).

No. LXXIX. Oo. 6. 57.

خلاصة الانساب فی ردّ الروافض و المرتاب
تصنیف حافظ رحمت خان

Another copy of the **Khuláṣatu'l-Ansáb**, by Ḥáfiẓ Raḥmat Khán.

Ff. 112 (f. 1*a* rudely ornamented in colours; ff. 1*b*—4*a* blank, save for English and Persian titles on last; four Indian paper fly-leaves at end, of which the last is ornamented like f. 1*a* on the verso); 23.0 × 14.0 c. 11 l. Written in fair Indian *ta'líq*.

No. LXXX. **Oo. 6. 58.**

نزهة الضّمائر

از تصنيف احمد علی

The **Nuz-hatu'ḍ-Ḍamá'ir**, a history of the Afghan power in India, written at the request of Major Charles Morrisk (? مارسک) in A. H. 1195 (A. D. 1781) by Aḥmad 'Alí, resident at Murád-ábád.

Ff. 84 (ff. 1^a, 78^b—84^b blank); 22.6 × 13.5 c.; 12 l. Written in Indian *ta'líq*; headings and overlinings in red. Ends abruptly at the bottom of f. 78^a, and seems to be incomplete.

Begins (on f. 1^b): —

حمد متواتر و ثنائی متکاثر مر خالق کبریائی بی همتارا سزاوار است الخ *(sic)*

The history begins (on f. 4^a) with the coming of Sháh 'Álam Khán, the father of Ḥáfiẓ Raḥmat Khán, to India in the first year of the reign of Farrukh-Siyar (A. H. 1124), and is carried down to the year A. H. 1166. It includes the reigns of Muḥammad Sháh and Aḥmad Sháh, and the invasion of Nádir Sháh.

GENERAL HISTORY OF INDIA.

No. LXXXI. **Oo. 6. 35.**

انتخاب تاریخ فیروزشاهی

A general history of India from the time of Mu'izzu'd-Dín Muḥammad b. Sám (Shihábu'd-Dín Ghorí, A. H. 571—602) to the reign of Akbar, chiefly compiled from the *Ṭabaqát-i-Náṣirí*, the *Táríkh-i-Fírúzsháhí*, and the *Táríkh-i-Bahádur-Sháhí*, by **'Abdu'l-Ḥaqq-Ḥaqqí**, a celebrated saint of Delhi, who flourished during the latter part of the 16th and earlier part of the 17th centuries. An account of his life is given by Rieu (p. 14).

Of this work, variously entitled **Ṭabaqát-i-Akbarí** (Add. 26, 210 of Brit. Mus.), **Dhíkru'l-Mulúk** (Add. 16, 701, 1, of Brit. Mus.), and **Intikháb-i-Táríkh-i-Fírúzshâhí** (in the present MS.), Rieu, (pp. 223—4 of *Catalogue*) describes an earlier text and a later recension. This manuscript appears to contain the former.

Begins as usual: —

اللهم مالك الملك تؤتى الملك من تشاء و تنزع الملك ممن تشاء و تعزّ من تشاء و تذلّ من تشاء بيدك الخير انّك على كل شيء قدير، منطوق آيه كريمه شامل على الاطلاق جل جلاله و عم نواله مر بندگان خودرا عموماً و خصوصاً الخ

Ends (on f. 75^a) with the verses cited by Rieu (p. 224^a, ll. 4—5) in evidence of the date of composition, and the colophon, which states that the transcription of the MS. (here entitled *Táríkh-i-Fírúzsháhí*) was completed on Dhu'l-Qa'da 2, A. H. 1221 (= Jan. 11th, A. D. 1807) by the Munshí Ghulám Muḥammad of Ṭaṭṭah-Nagar in Sindh.

Ff. 76 (ff. 1^a, 7^b—9^a, and 75^b—76^b blank); 25.2 × 13.8 c.; 20 l. Written in fair Indian *ta'liq*, headings and overlinings in red. A complete table of contents occupies ff. 1^b—7^a.

One of the fly-leaves at the beginning bears a seal-mark with the date A. H. 1212 and an inscription which seems to read انتون يوسف پوجب.

No. LXXXII. Oo. 6. 18.

گلشن ابرهيمى مشهور بتاريخ فرشته

تصنيف محمّد قاسم هندوشاه استرابادى مشهور بفرشته

Part of the **Gulshan-i-Ibráhímí**, a general history of India from the earliest times to A. H. 1015, com-

posed by Muḥammad Qásim Hindúsháh of Astarábád, commonly called **Ferishta**. This manuscript contains only the first two of the twelve **Maqálas** which constitute the whole work, and ends with Akbar's death in A. H. 1014 (= A. D. 1605). See Morley's *Descriptive Catalogue*, pp. 63—69; Rieu, pp. 225—228; Ethé, col. 116.

Ff. 313 (ff. 1^{a} and 313^{b} blank); 28.9 × 17.5 c.; 19—21 l.; pages mended and mounted throughout. Written in a bad Indian *ta'líq*; headings and overlinings in red. No colophon or date.

Begins: —

پیش وجود همه آیندگان، پیش بقائی همه پایندگان،

No. LXXXIII. Add. 2623.

گلشن ابرهیمی مشهور بتاریخ فرشته
تالیف محمّد قاسم هندوشاه متخلّص بفرشته
ولد مولانا غلام علی استرآبادی

The second volume (from Maqála III, § 2, to the end) of the **Gulshan** [called in this MS. **Gulzár**]**-i-Ibráhímí**, better known as the **Táríkh-í-Ferishta**, by Muḥammad Qásim Hindúsháh **Ferishta**, the son of Mawláná Ghulám 'Alí, of Astarábád.

Ff. 290 (ff. 288^{b}—290^{b} blank); 32.0 × 23.0 c.; 25 l. Written in legible *ta'líq* between margins of red and blue on variously coloured paper. Copied in A. H. 1152 (A. D. 1739—1740) in Síkákul on the high road leading from Ḥaydarábád in the Deccan to Bengal, from a manuscript belonging to Muḥammad Maḥfúẓ Khán, successor and heir of the Nawwáb Anvaru'd-Dín Khán, by Khalílu'lláh Ghulám Sheykhan Aḥmad, *vaqáyi'-nigár* of Síkákul. See Rieu, pp. 228^{b} and 229^{b}). This

information is given, not in a colophon, but in an unusually elaborate title-page (f. 1*a*), where it is further stated that the first volume of the history, comprising ff. 284 (which is not in the Cambridge Library) was written in A. H. 1154, *i. e.* two years later than this volume.

Begins: —

حمد و ثناء قادریرا که از درر الفاظ چهرهٔ عروس معنی آراست الخ

Contents (for subjects of each division, see Morley's *Descriptive Catalogue*, pp. 63—69): —

Maqála III, § 2, f. 1*b*; § 3, f. 54; § 4, f. 104*b*, § 5, 110*a*; § 6, 111*b*.

Maqála IV, ff. 113*a*—159*a*.
Maqála V, ff. 159*a*—192*a*.
Maqála VI, ff. 192*a*—202*b*.
Maqála VII, ff. 202*b*—212*a*.
Maqála VIII, ff. 212*a*—220*a*.
Maqála IX, ff. 220*a*—226*a*.
Maqála X, ff. 226*a*—249*b*.
Maqála XI, ff. 249*b*—253*b*.
Maqála XII, ff. 253*b*—286*a*.
Khátima, ff. 286*a*—288*a*.

As far as f. 109*a*, "running heads" have been inserted on the upper part of the recto of each leaf. The leaf on which each *Maqála* (from the 4th to the 12th) begins has attached to the margin a triangular piece of flowered chintz, from which a little tassel projects externally, serving as a marker. Of two loose sheets found in the volume (and now prefixed to f. 1) the first contains a table of contents down to f. 191, and the other the magic square from which is derived the mystic word بدوح (۸۹۴۲), commonly placed as a superscription on letters to ensure their safe arrival.

No. LXXXIV. Add. 681.

خلاصة التواريخ تصنيف منشى سُجان راى

The first part of the **Khulásatu't-Tawáríkh**, a general history of India from the earliest times to the accession of 'Álamgír, by **Munshí Sanján** (according to Morley) or **Suján** (according to Rieu) **Rá'í**, composed (Pertsch) in A. H. 1107 (= A. D. 1695—6). This work is the original of the Hindustání *Árávish-i-Maḥfil* of Mír Shír 'Alí Afsús. See Morley's *Descriptive Catalogue*, pp. 69—71; Rieu, pp. 230—231; Pertsch's *Berlin Catalogue*, pp. 455—456; and an article by Mr. Beveridge in the *J. R. A. S.* for Oct., 1894, pp. 733—768.

Begins as usual: —

نقّاش نگارخانهٔ کائنات و مصوّر کارگاه ممکنات چون اقتضاء آن کرد الخ

Ends abruptly in the middle of the last line of f. 164^a with the account of Sheykh Yúsuf the Qoreyshite's usurpation of supremacy in Multán (A. H. 857), and his capture and imprisonment. An English hand (perhaps Morley's) has written in red pencil at the foot of the page "here should follow the history of the Kings of Multán, etc."

Ff. 164 (f. 164^b blank); 30.0 × 19.1 c.; 19 l. Written in a fair Indian *ta'liq* on European paper of a bluish colour in a quite modern hand. Headings in red. No date or colophon. The manuscript bears on the fly-leaf at the beginning the autograph of William H. Morley and the date July 9th, 1853. Ff. 1^a and 164^a are also stamped with his seal. Obtained by the Library (apparently by purchase from Quaritch) on Feb. 14, 1870.

SULTANS OF DIHLÍ.

No. LXXXV. Oo. 6. 20.

تاریخ فیروزشاهی لضیاء الدّین برنی

The **Táríkh-i-Fírúzsháhí** of **Ḍiyá'u'd-Dín Baraní.** See Rieu, pp. 919—920, Ethé, col. 97—98. The text has been printed in the Bibliotheca Indica Series (Calcutta, 1860—1862).

Ff. 368 (ff. 1^a, 364^a, and 368^b blank); 26.0 × 15.0 c.; 18 l. Written in an Indian *ta'líq*; headings in red.

The text offered by this manuscript is corrupt and abridged, with a good many lacunæ and innumerable errors. It begins with what forms the second clause of the doxology in the printed edition (p. 1, l. 6) as follows: —

شکر و سپاس مر پروردگاری را کـه اولو الابصار و اولو النهیرا
بنور بصیرت منوّر و بفکر صافی آراسته آفرید الخ

It ends abruptly on f. 363^b, the last words corresponding to p. 600, l. 7 of the printed edition. Part of the 10^{th} and the whole of the 11^{th} *Muqaddama*, with which the work closes, are wanting. In the margin of this page is inscribed a satirical verse addressed to Sheykh Seyfu'd-Dín Bákharzí, with his retort. These are as follows: —

مطایبهٔ عزیزی با حضرت شیخ سیف الدّین باخرزی

هلهای سیف الدین باخرزی، بسالّه ار تو بارزنی ارزی،
کی تو با آدمی توانی زیست، چون ترا گفتهاند با خر زی،

جواب حضرت شیخ

برو ای دوست طاعتی میکن، تا بکی فسق و معصیت ورزی،
آخر عمر با تو خوام زیست، چون مرا گفته اند با خر زی،

Ff. 364^a—368^a contain a fictitious dialogue between God and Moses, beginning: —

موسی گفت یا رب میخواهم که از تو چند سؤال کنم امّا میترسم الخ

This ends abruptly in the middle of a sentence.

The manuscript is not dated, but the seal-marks of former possessors on the first page bear dates early in the 12th century of the *hijra* (*e. g.* A. H. 1128 = A. D. 1716).

TIMURIDES.

No. LXXXVI. Add. 2778.

مقطع در تاریخ اکبر لمحمّد عارف قندهاری،

واقعات بابری لمیرزا خان عبد الرّحیم بن بیرام خان،

Ff. 123 (f. 1^a blank; f. 8 missing; ff. 41—42 misplaced so as to stand before ff. 25—40; which latter are consequently followed immediately by ff. 43—50; f. 51 missing; f. 53^b blank); 25.6 × 15.7 c.; 25 l. Rubrications throughout. First part (ff. 1—52) written in good *naskh*; second part in poor *ta'liq*.

The manuscript contains 2 separate works bound up together, of which the first is a **History of Akbar** by **Muḥammad 'Árif of Qandahár**; and the second, part of the **Persian translation of Bábar's memoirs** made by **Mírzá Khan 'Abdur'-Raḥím b. Bayrám Khán.**

(I) The History of Akbar (ff. 1—52) by Muḥammad 'Árif of Qandahár (*cf.* Elliot's *History of India*, vol. V, p. 572, and vol. VIII, pp. 201 and 314) comprises the first 17 years of that monarch's reign. It begins as follows: —

مقطع در ذکر صادرات افعال و واردات احوال حضرت بادشاه سلیمان دستگاه ابو المظفر جلال الدّین محمّد اکبر بادشاه غازی خلّد اللّه ملکه ابداً و بنیاد آن بر مقدّمهٔ و مقصدی وخاتمهٔ نهاده شد، مقدّمهٔ وآن مشتمل است در ذکر واردات احوال و صادرات افعال حضرت خاقان اکبر معدلت گستر حمیده خصال،

ای گشته سریر پادشاهی جایت،
در سایهٔ چتر خسروی ماوایت،
شد گلشن ملك و روضهٔ ملّت هم،
آراسته از رای جهان آرایت،

"By the corrections, etc.," writes Professor Cowell, in a note now attached inside the cover, "it would seem "to be the author's autograph copy, and was perhaps "intended as an appendix to his general history, often "quoted by Firishtah. The author calls it a مقطع (section?) "and says that it is to consist of a مقدمه, a مقصد, and "a خاتمه. The first is to contain an account of Akbar's "reign, and is unfinished. Every chapter ends with a "prayer for Akbar, and there is no *bismi'lláh* or address "to God at the commencement...."

For purposes of identification, the substance of the headings (written in red) which occur in the first 20 leaves are here given: —

Akbar's birth (f. 5*b*).

His expedition to Kábul (f. 7*b*)

Defeat and death of Hemú (f. 10*a*).

War with Sikandar Súr and capture of Mánkút (f. 11*b*).

Fall of Bayrám Khán (f. 13*a*).

Adham Khán and Pír Muḥammad Khán march against Málwa (f. 17*a*).

Death of Pír Muḥammad Khán (f. 18*a*)

Death of Atka Khán and execution of Adham Khán (f. 18*b*).

Mír Muḥammad Khán and his brothers are sent against Ádam Khán (f. 19*a*).

Return of Abu'l-Ma'álí from Medína to Gujerat, etc. (f. 19*b*).

"The history ends abruptly (without colophon) with "the Emperor's return from Ajmír to Fatḥ-púr Sikrí "towards the end of Rajab, A. H. 981 (*cf. Táríkh-i-"Badá'úní*, vol. II, p. 170)."

The author, Muḥammad 'Árif of Qandahár, mentions his name in l. 18 of f. 3*a*, and, in an erased passage on f. 5*a*, speaks of Seyfu'd-Dín Muẓaffar Khán as his patron and the promoter of this enterprise.

(II) The Persian translation of *Bábar's Memoirs* (also incomplete) is that of Mírzá Khán 'Abdu'r-Raḥím b. Bayrám Khán (see Rieu, pp. 244—246; Ethé, col. 102—103), and begins as usual: —

در ماه رمضان سنه هشتصد و نود ونه در ولایت فرغانه در سن دوازده سالگی پادشاه شدم آلخ

It goes down, as stated in Professor Cowell's note, to p. 128, l. 18, of Leyden and Erskine's translation.

Nos LXXXVII—LXXXVIII.

Oo. 6. 1. — Oo. 6. 2.

اکبرنامه تصنیف شیخ ابو الفضل بن مبارك علّامی

The **Akbar-náma** of **Sheykh Abu'l-Faḍl b. Mubárak, 'Allámí**, in two volumes. See Rieu, pp. 247—251; Ethé, col. 110—115. The work has been published in three volumes in the *Bibliotheca Indica* series at Calcutta.

Oo. 6. 1 (the first volume, according to Rieu's description, corresponding to the first and second of the

printed edition) contains ff. 440 (f. 1^a blank), of 32.0 × 21.5 c., and 18—20 l. Written in fair Indian *ta'liq*, apparently by several different hands; headings in red. Some pages are larger than others and have been folded in at the edges to reduce them to the size of the volume, which therefore has a rather untidy appearance. The end of vol. I of the printed edition corresponds with f. 205^b, l. 7, of the MS.; and p. 375 of vol. II with f. 420^a. From this point onwards to the end of the volume the MS. no longer agrees with the printed text, for, while it wants the conclusion (*Khátima*), it carries the history down to the end of the 17th year of Akbar's reign (Dhú'l-Qa'da, A. H. 980). In this part of the MS., however, the correspondence with the printed text is hard to verify, and, indeed, it seems to represent a different recension. The end of the 17th year (vol. III, p. 31 of edition) is recorded on f. 432^b.

F. 433^a is headed in red ذکر بعضی ستمدیدگان و تعدّی یافتگان. This is the last heading that occurs in the volume, which is incomplete; the text breaking off abruptly at the bottom of f. 440^b with the words: —

بعضی از ملازمان بارگاه اقبال را بتعاقب آن بیدولتان امر فرمودند و همچنان هرکه از ملازمان یکجهت می آمد دفعه دفعه روان میساختند چنانچه تردی بیگ خان و منعم خان و محمّد قلی برلاس و عبد الله سلطان و دیگر دولتخواهان پیئ یکدیگر شتافتند و نزدیك به نیمروز که ساعت مسعود ....

Oo. 6. 2. (The second volume, according to Rieu's description, corresponding to the third of the printed edition, except that it begins immediately after the preface with the events of the 18th year of Akbar's reign) contains ff. 278 (f. 1^a blank), of 35.5 × 22.2 c., and 30—36 l. It is written in an untidy Indian *ta'liq* hand, with headings in red. The transcription was completed in the

beginning of Rabí' I, A. H. 1042 (= Sept. 16th, A. D. 1632) by Muḥammad Háshim b. Shihábu'd-Dín.

The preface begins (on f. 1^b) as usual: — سخن تازه سازم بنام خدای«, and ends on the last line but one of f. 2^a. Then follows immediately the beginning of the 18th year, so that the text passes at once from p. 3 to p. 31 of vol. III of the printed edition. There are some lacunæ, many pages being left partly blank, but in general the MS. agrees with the printed text as far as the beginning of the 47th year, where it breaks off abruptly, towards the bottom of f. 262^b (= l. 4 of p. 803 of the printed edition). The rest of this page is left blank. F. 263^a opens with the *Khátima* of vol. II (خاتمهٔ دفتر دوم), beginning: —

بنام ایزد ای فکرت تیز رو، که دادی سخن را سرانجام نو،

This corresponds with p. 483, l. 17 of vol. III of the printed edition, and this conclusion ends likewise as does the conclusion of that volume, but it is much more voluminous, extending from f. 263^a to f. 265^b, l. 6. It is followed in turn by the *Khátima* of vol. III (خاتمهٔ دفتر سیوم), *i. e.* the conclusion of the *Á'ín-i-Akbarí*, corresponding to pp. 245—283 of the printed edition of that work.

A seal mark, which seems to read رام سنهای سهاری لعل ۱۱۷۳ is impressed on f. 29^a and f. 50^a.

No. LXXXIX. Add. 195 (Lewis 15).

اکبرنامهٔ ابی الفضل بن مبارک

The first book (= vols. I and II of Blochmann's edition) of the **Akbar náma**, comprising the first seventeen years of that monarch's reign.

Ff. 548 (f. 1^a blank), 25.6 × 16.3 c.; 17 l. Written in a good *Nasta'liq* between borders of gold; headings in

red. Dated in the colophon (on f. 548*b*) Saturday the 14th of Jumádá I, A. H. 1034 (= Feb. 22, A. D. 1625). Copyist: Ṣadru'd-Dín Muḥammad b. Ja'far 'Alí, architect (*mi'már*), of Isfahán. The book-plate of the Emperor 'Álamgír, bearing date A. H. 1081, is affixed to the verso of the last leaf.

Begins as usual: —

اللّٰه اکبر، این چه دریافتنست ژرف و شناختی شگرف آلخ

No XC. **Oo. 6. 3.**

اکبر نامه . جلد اوّل . جزو ثانی

Part II of the first volume of the **Akbar-náma**, containing the history of Akbar's reign from the 1st to the 17th year inclusive. In the *Bibliotheca Indica* edition this is called vol. II, each part of vol. I being reckoned a volume.

Ff. 246 (ff. 1—19, and 121 missing, f. 246*b* blank); 29.75 × 20.0 c.; 17 l.; headings in red. Written in a legible Indian *ta'liq* by 'Atíqu'lláh of Gílán, a nephew of Jamíla Bánú Bēgam-Maḥall of Gílán, claiming descent from the great Sheykh 'Abdu'l-Qádir of Gílán. The transcription was finished in Sikandar-ábád on Friday, Dhú'l-Ḥijja 7th, A. H. 1140, corresponding to the 10th year of the reign of Muḥammad Sháh.

The missing leaves at the beginning of the MS. correspond to p. 1—p. 30, l. 22, of the second volume of the *Bibliotheca Indica* edition.

No. XCI. **Oo. 6. 4.**

اکبر نامه (جلد ثانی)

The second volume of the **Akbar-náma**, containing the history of Akbar's reign from the 18th to the 46th year inclusive. It is to be noted that in the edition

of the *Akbar-náma* published in the *Bibliotheca Indica* series what is generally called the *second* volume is named the *third*, each of the two parts into which vol. I is divided being reckoned a volume.

Ff. 418 (f. 1^a blank, f. 73 misplaced between ff. 79 and 80); 27.75 × 20.0 centimetres; 21 l. Written in an ugly Indian *ta'liq*; headings in red; margins ruled in red and blue.

Begins on f. 1^b: —

سخن تازه سازم بنام خدا، که نامش بمعنی بود رهنما،

Ends on f. 418^b: —

الا تا درین سطح رنگین نظام، سخن را ز معنی بلند است نام،
نظام سخن از کلام تو باد، طراز معانی زنام تو باد،

Dated Saturday, Ramaḍán 15th, in the 47th year of [Álamgír's] reign.

No. XCII. **Nn. 3. 57.**

آئین اکبری تصنیف شیخ ابو الفضل بن مبارك علّامی

The **Á'ín-i-Akbarí** of **Sheykh Abu'l-Faḍl b. Mubárak** surnamed **'Allámí**; a good and complete copy, corresponding (save for the omission of a few of the statistical tables, etc., for which, in some cases, *e.g.* on ff. 330^b, 417^b, blanks are left) to vols. i and ii of the *Bibliotheca Indica* edition. For particulars of the author's life, see the introduction to the work last mentioned; also Blochmann's translation of the same; Rieu, pp. 247—248, 251—252; and Ethé, col. 115.

Ff. 472 (ff. 1^a, 472 blank); 39.7 × 21.6 c.; 17 l. Written in a good, careful Indian *ta'liq* between margins ruled in blue and red. The Arabic paging goes wrong in several places, but the leaves are rightly arranged.

The end of vol. i of the printed edition corresponds to f. 310^b, l. 3; the conclusion (*Khátima*) of vol. ii begins on f. 447^b, l. 2.

Begins as usual: —

ای همه در پرده نهان راز تو، بی خبر انجام ز آغاز تو،

Copied by (name illegible) the son of Sanhorám (سنهورام), and finished in the month of Sráwán in the year 1785, in the government (صوبداری) of the Nawwáb Mubárizu 'l-Mulk Sar-Buland Khán. Acquired by Mr. Peter John Cullen of Aḥmadábád on July 17th, A. D. 1701.

No. XCIII. **Nn. 3. 56.**

مآثر رحیمی

تصنیف آقا عبد الباقی بن خواجه آقا بابای کرد نهاوندی

The **Ma'áthir-i-Raḥímí**, or memoirs of 'Abdu'r-Raḥím Khán-Khánán, by **'Áqá 'Abdu'l-Báqí** b. Khwájé Áqá Bábá-yi-Kurd of **Nahávand**. See Elliot's *History of India as told by its own historians*, vol. vi, pp. 237—243; Rieu, pp. 131^b, 970^b, and 1080^b. The work was completed in A. H. 1025 (A. D. 1616), and the author died in A. H. 1042 (A. D. 1632—3).

Ff. 732 (ff. 1^a, 216^b, 244^b, 456^a—458^b, 476^b, 489^b—490^a, 506^a, 507^b, 624^b, 630^b—631^a, 677^a. 704^b—705^a, and 732^b, blank); 45.0 × 22.0 c.; 34—36 l. Written in a fairly good Indian *ta'liq*; headings in red. The volume formerly belonged to Archibald Swinton, as witnessed by his book-plate (inside the cover) and his Persian seal (on f. 1^a). F. 1^a also bears the title of the MS. in English ("Maser Rahemy"); a statement of the number of leaves contained in the volume, in Persian; and the Persian seals of Mírzá Muḥammad b. Mu'tamad

Khán (with inscription يا محمّد and date A. H. 1120 = A. D. 1708—9), and 'Abdu 'l-Qádir, who, from an inscription immediately following, appears to have bought the MS. on Dhú 'l-Ḥijja 12th in the first year of the reign of 'Álamgír II (A. H. 1167—8).

Contents (for more detailed description see Elliot, *loc. cit.*): —

Preface, beginning with doxology, and ending with table of contents, ff. 1^b—3^a.

Introduction (مقدّمه), ff. 3^a—16^b.

Book I (فصل اوّل), ff. 17^a—244^a.

Book II (فصل دويم), ff. 245^a—469^b.

Book III (فصل سيوم), ff. 469^b—476^a.

Book IV (فصل چهارم), ff. 477^a—488^b.

Conclusion (خاتمه), ff. 490^a—732^a, in 3 chapters (قسم), of which ch. i begins on f. 492^a, and ch. ii on f. 508^a. Where ch. iii begins is not quite clear, if, indeed, it be not missing altogether. A printed notice of the work in English (taken, apparently, from a sale-catalogue), which is pasted inside the cover, concludes thus: — "At the end of the book is a curious account of several physicians, generals, poets, historians, and musicians. There is also bound up in the middle, by an ignorant book-binder, a formulary of letters unconnected with the work". This last statement seems to be erroneous, for, though copies of a good many letters do occur on ff. 709^a—716^a, there seems no reason for supposing that they do not form an integral part of the work.

Begins (on f. 1^b): —

حمد و ثنا نه درخور اين حوصلهاست و ستايش و سپاس
چه حد هر مدرك و صاحب ذكاست حمدرا دلى بايد خالى از
وسواس و سپاسرا زبانى حقيقت اساس آلخ

From a very illegible note at the end of Book iv

(ff. 488^{b}—489^{a}) it would appear that this manuscript, having been read by 'Abdu 'r-Raḥím Khán himself (بنظر مطالعهٔ آن قبله گاه در آمده بود), was collated and and corrected (? by the author) in Ramaḍán, A.H. 1030 (در شب عید ماه مبارك رمضان سنه ثلاثین و الف = July —Aug., A. D. 1621) before being placed in his library. Another note at the end of the volume (f. 732^{a}) in the same handwriting (also written in Burhánpúr in Khándesh, apparently by the author, and also headed الله اکبر), apologises for the fact that the conclusion (*Khátima*) has not been collated and corrected like the previous part. This note, which is more legible than the first, runs as follows: —

الله اکبر — مصنّف و مؤلّف این نسخهٔ گرامی موسوم بماثر رحیمی عبد الباقی نهاوندی در برهانپور خاندیش بشرف اتمام آن توفیق یافت امّا روزگار چندان مساعدت ننمود که تصحیح و مقابله نماید از دوستان صادق و یاران موافق مأمول است که چون بمطالعهٔ این نسخه فرو می شوند از روی مهربانی در اصلاح سهو و خطای آن بکوشند و جرم و تقصیر [?] کاتب ..... بعیب من بی دانش حساب [?] ننمایند و این خاکسارا بآن سرافراز فرمایند،

The manuscript would therefore seem to have been written under the author's supervision, and to have been for the most part carefully collated and revised. There are, in fact, a considerable number of marginal annotations throughout the earlier portion of the volume.

No. XCIV. Oo. 6. 38.

جهانگیر نامه

The **Jahángír-náma**, or Memoirs of the Emperor

Jahángír down to the end of the twelfth year of his reign (A.H. 1027). This work, to be distinguished from the spurious memoirs, is sometimes entitled, as in the printed edition ('Alí-Garh, 1864), *Túzuk-i-Jahángírí*. See Rieu, pp. 253—254; Ethé col. 116—117.

Ff. 214 (ff. 1[a], 212—214 blank); 24.0 × 15.0 c.; 15 l. Written in a poor Indian *ta'líq*; headings in red; no colophon. The second blank fly-leaf at the beginning bears the seal of Archibald Swinton.

Begins as usual: —

از عنایات بیغایات الهی یکساعت نجومی از روز پنجشنبه هشتم جمادی الثانی هزار و چهارده هجری گذشته در دار الخلافهٔ آگره در سنه (sic) سی و شش سالگی بر تخت سلطنت جلوس نمودم الخ

Ends: —

تا این نوروز جهان افروز دوازده سال از جلوس این نیازمند درگاه الهی بخیر و خوبی گذشته سال نو بمبارکی و فرخی آغاز شد، روز مبارکشنبه دویم فروردی (sic) ماه جشن وزن قمری انجمن افروز گشت در سال پنجاه و یکم از عمر این نیازمند بمبارکی آغاز شد، امید که مدّت حیات در مرضیات الهی صرف شود و نفسی بی یاد او نگذرد و السّلام"

No. XCV. Add. 412.

جهانگیر نامه

Another copy of the **Jahángír-náma**, or Memoirs of the Emperor Jahángír.

Ff. 200 (f. 1[a] blank; f. 196 cancelled; ff. 1—56 on brown-tinted paper); 27.5 × 16.0 c.; 21 l. Written in a good clear *ta'líq*; over-linings in red. The manuscript was transcribed by one Karímu'lláh, describing himself

as a student, and was completed on Tuesday, Muḥarram 22nd, in the 9th year of the reign of Muḥammad Sháh (= A. H. 1139, Sept. 19th, A. D. 1726).

Begins as usual. Ends with the first sentence quoted from the conclusion of Oo. 6. 38, with the words: —

بمبارکی و فرخی اغاز شد

No. XCVI. Oo. 6. 62.

اقبالنامهٔ جهانگیری (جلد سوم)

The *third* volume of the **Iqbálnáma-i-Jahángírí**, by Muḥammad Sharíf, entitled *Mu'tamad Khán*. The first and second volumes, containing the history of Bábar, Humáyún and Akbar, are rare. This third volume, containing the history of the reign of Jahángír from his accession to his death, is common, and the text of it has been printed in the *Bibliotheca Indica* (Calcutta, 1865), and at Lucknow (A. H. 1286). See Aumer's *Munich Catalogue*, pp. 92—93; Rieu, p. 255; and Ethé, col. 119. The title is given on f. 183*b*, l. 2, as *Jahángír-náma*, but this is properly the name of another work.

Ff. 184 (ff. 1*a* and 184 blank); 21.1 × 12.0 c.; 15 l. Written in an Indian *shikasta*; headings in red. The Arabic paging is wrong from f. 42 onwards, f. 41 not having been numbered.

Begins as usual: —

شایستهٔ سریر سلطنت و فرمانروائی و زیبندهٔ افسر خلافت و کشور کشائی آنخ

From the colophon which follows the list of eminent Indian minstrels wherewith the printed text ends, it appears that this manuscript was written in the reign of Muḥammad Sháh, and finished on the 21st of Muḥarram in the twelfth year of that reign (A. H. 1143).

No. XCVII. Add. 1082.

اقبالنامهٔ جهانگیری تصنیف معتمد خان

Another copy of the *third* volume of the **Iqbál-náma-i-Jahángírí**, by Mu'tamad Khán, containing the history of the reign of Jahángír.

Ff. 142 (f. 1^a blank; ff. 114—119 missing; defective at end); 26.0 × 16.5 c.; 17 l. Written in a fair *ta'líq*; headings in red. Not dated. Presented by Dr. W. Wright.

Begins as usual: —

شایستهٔ سریر سلطنت و فرمان روائی زیبندهٔ افسر خلافت و کشور کشائی آنخ

The medial lacuna, comprising, apparently, ff. 114—119, corresponds with pp. 239—250 of the printed text; and the end of the MS., before the final lacuna, with p. 297 of the same, 5 lines from the bottom.

No. XCVIII. Oo. 6. 21.

پادشاه نامه (جلد دویم)

The second part of the **Pádisháh-náma** by **'Abdu'l-Ḥamíd Lahawrí**, containing the history of Sháh Jahán during the second decade of his reign (A. H. 1047—1057). This volume corresponds exactly with vol. II of the printed edition of the *Bibliotheca Indica* series.

See Rieu, pp. 260—261; Ethé, col. 121—122.

Ff. 334 (ff. 6^b, 7^a, and 334^b blank); 25.7 × 13.8 c.; 19 l. Written in a very bad Indian *ním-shikasta*; headings in red. A table of contents occupies ff. 1^a—6^a. This is interrupted on f. 2^a by a short account of the work and its authorship, which has been transcribed in *naskhí* and translated into English on a separate sheet of paper by the late Professor E. H. Palmer. In this the volume is correctly described as the "second volume

of the Pádisháh-náma" (مجلد دوم از تاریخ بادشاه نامه), but the author's name is wrongly given as Sheykh 'Abdu'l-*Majíd* Lahawrí. At the bottom of this page, as well as in the colophon on f. 334^a, the book is called "*Shah-Jahán-náma.*"

Begins as usual: —

سپاس والا اساس دادار کارساز و کردگار بی انبازرا آلخ

The date of transcription, as given in the colophon, would appear to read "the 17th year of Muḥammad Sháh" (= A. H. 1147, A. D. 1734).

No. XCIX. Oo. 6. 37.

ظفرنامهٔ پادشاه عالم گیر، رمز واشارهای عالمگیری،

Two volumes bound in one, the second consisting of two parts, each with separate pagination in Arabic, Ff. 111 (ff. 1^a, 65^b—67^a, 109^b—111^b blank); 23.4 × 16.0 c.; 15 l. in vol. I, 18 l. in vol. II. Written in a small, neat *ta'líq* on paper variously tinted.

Contents: —

I (ff. 1—66). A history of the first 5 years of Awrangzíb's reign. Though entitled *'Álamgír-náma* both in an English note on the fly-leaf at the beginning, and in the colophon on f. 65^a, l. 8, this is not the work generally known by that name, but that represented by Add. 26, 234 in the British Museum, entitled **Ẓafar-náma-i-'Álamgírí**, and ascribed to Mír khán, Ṣúbadár of Kábul. See Rieu, pp. 265—6.

Begins: —

ابو المظفر محیّ الدّین محمّد اورنگ زیب بهادر عالمگیر بادشاه غازی، آن قطب فلک سلطنت و جهانداری مرکز دایره عظمت وبختیاری مقتدای خواقین جم شکوه قبلهگاه سلاطین معدلت پژوه آلخ

Ends with the death and burial of Sháh-Jahán in Rajab, A. H. 1076 (= Jan.—Feb., A. D. 1666). In the colophon (on f. 65^a) the names of the scribes are given as Muḥammad Karím and Muḥammad Rawshan, and the date of transcription as Ramaḍán 25th, A. H. 1196 (= Sept. 3nd, A. D. 1782), in the 24th year of Sháh ʻÁlam's reign.

II (ff. 67—98, numbered ۱—۳۲ in Arabic). The collection of ʻAlamgír's letters to his children and some of his ministers, compiled in A. H. 1152 by Budh Mal, surnamed Rám, for Rájah Ayámal, and entitled *Ramz u ishára-há-yi ʻÁlamgíri*. See Rieu, pp. 401^b—402^a, under description of Add. 26, 240.

Begins: —

تمهید نگارش کلام و تسویـد گذارش مرام تحمید واحد بر حق و توحید محیط مطلق است آلخ

The verse cited by Rieu (p. 401^b, end) as giving the title and date of compilation occurs on f. 69^a (۳, according to the original paging), ll. 3—5, and is preceded by another, giving the name of the compiler and his patron, which runs thus:

پرداخـت بضبط شقـه‌هـا بنـدهٔ رام،
بر طبـق صـلاح راجـه‌مـل جیوبیری،
نام رقـعـات خـاص و هـم تـاریخش،
شـد رمز و اشـارهـای عـالـمگیـری،

The colophon on f. 98^b gives the scribe's name as Muḥammad Rawshan the ʻOthmánlí [Turk], son of Muḥammad ʻAẓím, son of Muḥammad ʻAṭá, domiciled in Ráwatpúr (راوت پور) in the government of Lakhnaw, — ساکن قصبهٔ ادنـام سرکار لکهنؤ مصاف صوبـهٔ اودهٔ در موضع راوت پور عمـله پرگنه محسن پور سرکار کورا — and the date of completion as the 7th of Dhú'l Ḥijja, A. H. 1196 (= Nov. 13th, A. D. 1782).

III (ff. 99—109, numbered ۱—۱۱ in Arabic). More letters, commands, and instructions emanating from Awrangzíb, with some representations addressed to him (ff. 99^a—104^b, ending with colophon nearly as above and dated the same day); and wise sayings and maxims of Awrangzíb, in two sections, the first on the honour due to parents (ذکر ادای حقوق مادر وپدر) the second entitled انتخاب نکات انوار الحکمت (ff. 106^a— 109^a), embodying numerous short aphorisms styled حکمت Dated Dhu'l Ḥijja 15th A. H. 1196.

No. C. Add. 215 (Lewis 33).

اوصاف نامهٔ عالمگیری و اعظم نامه،

تصنیف الله یار بن حاجی محمّد یار اوزبک بلخی،

Ff. 24 (ff. 1^a, 12^b, 13^a, and 24^b, blank); 26.5 × 16.2 c.; 9 l. Written in a large, clear Indian *taliq* between borders of gold and colours, on pink paper.

Contents: —

I. **Awṣáf-náma-i-'Álamgírí** (so entitled on f. 1^a), a panegyric in mixed prose and verse (the latter consisting of imitations of *qaṣídas* by Abu'l-Faraj Rúní, Ṭálib-i-Kalím, Púr Bahá-yi-Jámí, etc.) on Awrangzíb 'Álamgír (A. H. 1069—1118), beginning, after a short doxology in Arabic: —

امّا بعد از حمد و ثنا و درود بر محمّد مصطفی صلی الله علیه وسلّم ذکر بادشاه اسلام اعظم شانه و اوضح برهانه آلخ

II. **A'ẓam-náma** (so entitled on f. 13^a), a similar panegyric on Prince Muḥammad A'ẓam, beginning: —

آن بنده پروری که زبان در دهان نهاد،

درّ کلام در صدف هر زبان نهاد،

The Author's name is given, both on f. 12^a, and on

f. 24^a. as **Alláh-Yar b. Hájí Muḥammad-Yár Uzbek, of Balkh.**

To f. 24^a is affixed Awrangzíb's book-plate, bearing the date A. H. 1081.

Nos. CI, CII. Add. 408. — Add. 409.

سِيَر المتأخّرين

تصنيف غلام حسين بن هدايت على خان بن السيّد عليم اللّه بن السيّد فيض اللّه الطباطبائى الحسنى

The **Siyaru'l-Muta'akhkhirín**, a history of the Indian empire, from the death of Awrangzíb to A. H. 1195; with a detailed account of transactions in Bengal from A. H. 1151 to A. H. 1195; to which is prefixed a *Muqaddama*, or Introduction, atmost equal in extent to the rest of the Work, by **Ghulám Ḥuseyn** b. Hidáyat 'Alí Khán b. es-Seyyid 'Alímu'lláh b. es-Seyyid Feyḍu'lláh **eṭ-Ṭabaṭabá'í el-Ḥasaní**.

See Morley's *Catalogue*, pp. 105—108; Rieu, pp. 280—281; Ethé, col. 140—141. The text was edited at Calcutta in 1833 by 'Abdu'l-Majíd in two volumes, which exactly correspond to these two volumes.

The *first volume* (**Add. 408**), like vol. I of the Calcutta edition, contains the prolegomena *(Muqaddama)*, a sketch of the history of India from the time of the Kawravas and Pándavas down to the time of Awrangzíb. This (see Rieu, pp. 280—281, and p. 231^a) is taken with but little alteration from the *Khuláṣatu't-Tawáríkh* of Munshí Sujân Râ'e. Ff. 514 (1^a and 514^b blank), and fly-leaves α—ε and ς—κ (all blank); 24.5 × 15.7 c.; 17 l. Written in fair Indian *ta'liq* (not all in the same hand); headings in red. Begins and ends like vol. I of the Cal-

cutta edition. No colophon, date or name of copyist. A Persian letter referring to the manuscript (with the first volume of which it was apparently sent to a previous owner), and signed Seyyid Ibráhím, is now attached between ff. 1^b and 2^a.

The *Second volume* (**Add. 409**) corresponds with vol. II of the Calcutta edition, and is, like it, divided into two parts, separated by one or two blank leaves. Ff. 757 (1^a, 598^a—599^a, and 757^b blank); fly-leaves α—ς and η—λ (all blank). Ff. 430—446 are wrongly arranged as follows: — 430, 440—445, 439, 431—438, 446. The Arabic paging is wrong for these leaves (which are numbered according to their present erroneous order); also for f. 454 (which is numbered 455), and thence on to f. 553 (numbered 555) where it becomes wrong by 2, and so continues to f. 720 (numbered 722), where it ceases. No colophon, date, or name of copyist, but only the following verse inscribed in red after the concluding words: —

باد یا رب عمر این صاحب کتاب،
تا بود بر چرخ گردان آفتاب،

An unfinished portrait of the Nawwáb Majdu'd-Dawla 'Abdu'l-Aḥad Khán, which was lying loose between the leaves, is now attached so as to face f. 1^a.

LOCAL HISTORIES OF INDIA, ETC.

No. CIII. **Add. 2772.**

تاریخ کشمیرِ نراین کول متخلّص بعاجز

The **history of Kashmír** compiled in A. H. 1122 (= A. D. 1710—1711) by Naráyan Kúl, continued by a later writer down to Sambat, 1903 (= A. D. 1846).

See Rieu, pp. 298^b—299^b, Ethé, col. 170—171 (N°. 318).

Ff. 232 (ff. 1^a, 118^b—120^b, and 232^b blank; ff. 113—120 misplaced at the end of the volume, after f. 232); 19.8 × 13.8 c.; 12 l. Written between margins ruled in colours, in a fair Indian *ta'líq*.

Begins as usual: —

سپاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی که پادشاهی بخش پادشاهان فلك رخش است آلخ

The list of *Súbadárs* from the conquest to A. H. 1122 ends on f. 112^b. The topographical description of Kashmír occupies ff. 113^a—118^a (wrongly bound at the end of the volume, after f. 232), and appears to be incomplete.

The remainder of the manuscript (ff. 121—232) appears to be another history of Kashmír, from the 32nd year of Akbar's reign (A. H. 995 = A. D. 1587) to A. H. 1262, A. D. 1846. It is defective at the beginning, as appears from its abrupt opening, and also from the words حکیم علی که ذکر در اوراق گذشته گذشته است on the first page. The first date mentioned is, as above stated, A. H. 995. The principal headings are as follows: —

F. 131^b.	پادشاهیء جهانگیر شاه
F. 142^a.	آغاز پادشاهیء شاهجهان پسر جهانگیر شاه
F. 150^a.	بر تخت نشستن اورنگ زیب
F. 159^a.	پادشاهیء شاه عالم
F. 161^b.	پادشاهیء جهاندار شاه پسر شاه عالم
F. 162^a.	پادشاهیء سلطان فرخ <سیر>
F. 164^a.	پادشاهیء محمد شاه بن جهانشاه
F. 181^a.	داستان پادشاهیء دورانیان
F. 197^b.	در ذکر مهاراجه رنجیت سنگه پادشاه

F. 202a. آغاز ظهور سنگان در کشمیر
F. 209a. در وفات رنجیت سنگه
F. 210a. پادشاهی کهرك سنگه و پسرش نو نهال سنگه
F. 211a. بر تخت نشستن شیر سنگه
F. 219a. در بیان کشته شدن شیر سنگه
F. 220b. پادشاهی دلیپ سنگه
F. 224b. در بیان کشته شدن هرا سنگه
F. 228b. در بیان آمدن صاحبان انگریزان بداعیهٔ تسخیر لاهور <و> جنگ کردن با سنگان

The last event recorded is the death of Sheykh Ghulám Muḥiyyu'd-Dín, of which the date (A. H. 1262) is commemorated in the following verses: —

شیخ افضل غلام محی الدین، بود بی مثل در سخاوت و داد،
کرده پدرود دار دنیائی، سوی عقبی چو روی خویش نهاد،
ملهم غیب گفت تاریخش، سید المرسلین شفیعش باد،

No mention seems to he made of the name of the author of this later history, but the fact that he often gives dates according to the Hindoo calendar would suggest that he was a Hindoo.

The manuscript belonged formerly to Lieutenant Chalmers of the 34th N. I.

No. CIV. Add. 198 (Lewis 18).

برهان المآثر
لعلّی بن عزیز اللّه الطباطبائی

Autograph copy of the **Burhánu'l-Ma'áthir**, a history of the Bahmaní and Niẓám-sháhí dynasties of the Deccan from A. H. 742—1004, by **'Alí b. 'Azí-**

zu'lláh eṭ-Ṭabáṭabá'í. See Rieu, pp. 314—315 and 1085*a*.

Ff. 582 (ff. 1*a*, 229—231, 249*b*—250*b*, 540*b*—544*a* and 582*b* blank; ff. 9—14 misplaced so as to stand after ff. 15—232); 23.8 × 15.3 c.; 17 l. Written in fair *ta'líq* with rubrications.

Begins: —

بنام آنکه هستی نام ازو یافت الخ

There are several lacunæ in the text (corresponding with the blanks enumerated above). The first part, which carries down the history to the death of *Jamál Khán* on Rajab 13th, A. H. 999, ends on f. 540*a* with the following colophon, which clearly shews that the manuscript thus far was transcribed by the author himself: —

وقع الفراغ من تالیفه و تسویده فی لیلة الاحدی رابع عشر من شهر المبارك المسمّی بربیع الاولی من شهور سنه ثلث و الف من الهجرة النبویه المصطفویه علیه و الیه الف الف صلوه و تحیه علی ید العبد المذنب المفتقر الی رحمة الله الولی علی بن عزیز اللّه الطباطبائی الحسنی غفر اللّه له و لوالدیه الخ

That so much of the history was completed during the reign of Burhán Sháh (d. Sha'bán 18th, A. H. 1003) is apparent both from the prayer for the continuance of his prosperity which precedes the colophon, and from the date which the latter bears (14th of Rabí' I, A. H. 1003 = Nov. 27, A. D. 1594)

The remainder of the history (the portion following the "gap of two years" mentioned by Rieu, p. 315*b*, second paragraph) occupies ff. 544*b*—582*a*, and begins: —

گفتار در موجبات توجّه سپاه کینه خواه مغل بممالك دکن و فی نیل مقصود معاودت نمودن قال اللّه سبحانه و تعالی عمّا یصفون الّا حزب اللّه هم الغالبون ،،

This second part, or appendix, ends on f. 582^a with another colophon dated Thursday, Muḥarram 22nd, A. H. 1038 (= Sept. 21, A. D. 1628), and was copied by Abú Ṭálib b. Seyyid ʻAlí eṭ-Ṭabáṭabá'í, who appears to be the author's son.

No. CV. **Add. 808.**

نشان حیدری

تصنیف میر حسین علی بن سیّد عبد القادر کرمانی

The **Nishán-i-Ḥaydarí**, a history of Ḥaydar ʻAlí Khán and Tipú Sulṭán, rulers of Mysore, by **Mír Ḥuseyn ʻAlí b. Seyyid ʻAbdu'l-Qádir Kirmání**, who completed it, as stated on f. 240^a, on Rajab 19th, A. H. 1217 (= Nov. 15th, A. D. 1802), a date contained in the word تواریخ ("histories"). See, however, Rieu, pp. 331—2, where, in a description of another work by the same author, this history is stated to have been composed "at the close of A. H. 1213". See also Morley's *Catalogue of the Historical Manuscripts in the Arabic and Persian Languages preserved in the Library of the Royal Asiatic Society of Great Britain and Ireland*, pp. 87—88, where the title of this work is given more fully as: —

نشان حیدری و خروج و نزول دولت تیپو سلطان

The whole work has been translated into English by Colonel W. Miles, and published in two volumes by the Oriental Translation Fund.

The first volume of the translation (corresponding to ff. 1^b—154^b of this MS.) is entitled "A History of Hydar Naik", and was published in 1842. It consists of 31 chapters, which begin as follows in this MS.: — ch. I on f. 3^b; ch. II on f. 12^b; ch. III on f. 14^a; ch. IV

on f. 14^b; ch. V on f. 19^b; ch. VI on f. 23^a; ch. VII on f. 26^a; ch. VIII on f. 34^a; ch. IX on f. 36^a; ch. X on f. 39^a; ch. XI on f. 42^b; ch. XII on f. 47^a; ch. XIII on f. 49^b; ch. XIV on f. 55^a; ch. XV on f. 58^b; ch. XVI on f. 61^a; ch. XVII on f. 73^b; ch. XVIII on f. 78^a; ch. XIX on f. 84^a; ch. XX on f. 91^b; ch. XXI on f. 96^a; ch. XXII on f. 98^a; ch. XXIII on f. 102^a; ch. XXIV on f. 104^b; ch. XXV on f. 111^a; ch. XXVI on f. 115^b; ch. XXVII on f. 117^b; ch. XXVIII on f. 121^b; ch. XXIX on f. 130^a; ch. XXX on f. 138^a; ch. XXXI on f. 147^a.

The second volume of Colonel Miles's translation corresponds to ff. 154^b—240^a of this MS., the correspondence of the 20 chapters of which it consists beings as follows: — ch. I, f. 154^b; ch. II, f. 157^a; ch. III, f. 164^a; ch. IV, f. 168^b; ch. V, f. 171^b; ch. VI, f. 174^b; ch. VII, f. 180^a; ch. VIII, f. 185^b; ch. IX, f. 189^b; ch. X, f. 192^b; ch. XI, f. 196^b; ch. XII, f. 200^a; ch. XIII, f. 203^a; ch. XIV, f. 206^a; ch. XV, f. 211^b; ch. XVI, f. 216^b; ch. XVII, f. 220^b; ch. XVIII, f. 224^b; ch. XIX, f. 229^a; ch. XX, f. 237^b; Conclusion, f. 239^b.

Ff. 240 (f. 1^a blank); 23.7 × 20.0 c.; 17 l. Written in legible *ta'líq*.

Begins:

شیرازهٔ دفتر اخبار عالم، و جامع مجموعهٔ افراد اوضاع متباین
کافهٔ امم حمد مالک ملکیست که علم جاه و جلالش بمیدان
شهود بر پا شده آلخ

The transcription of the MS., as stated in the colophon on ff. 240^a—240^b, was concluded on Rabí' I, 6th, A. H. 1231 (= Feb. 5th, A. D. 1816) by Seyyid Sháh 'Alí, in Balhárí, a dependency of Adhúní, for Major Woodhouse, by whom it was presented, as stated in an English note on the fly-leaf at the beginning, to the Portsmouth Literary and Philosophical Society in the year 1825.

No. CVI. **Add. 1098.**

کوایف شش صوبهٔ دکهن

An account of the six *Ṣúbas*, or provinces, of the Deccan, their revenue, condition, and something of their history, without title, preface, or author's name, beginning abruptly: —

کوایف صوبه بانور خاندیش،، این فقره از سنهٔ تالیف خبر
۱۲۰۴
میدهد، در سوالف ایام این سر زمین بیشتر خراب بود و بر
قلعهٔ اسیر جوقی بسر میبردند الخ

Ff. 124 (ff. 1*a*, 116*b*—124*b* blank); 23.6 × 13.0 c.; 15 l. Written in a good *ta'líq*; headings in red, generally repeated in the margins.

The six *Ṣúbas* stand as follows in the manuscript: — I. *Khándísh*, f. 1*b*; II. *Barár*, f. 17*b* (*Bálá-Ghát*, f. 18*a*; *Páyán-Ghát*, f. 25*b*); III. *Awrangábád*, f. 38*b*; IV. *Bídar*, f. 57*a*; V. *Bíjápúr*, f. 67*a*; VI. *Ḥaydarábád*, f. 88*b*.

Ends with the following colophon, from which it would appear that the information embodied in this manuscript was derived from state-papers dating from the time of Ásaf Jáh Niẓámu'l-Mulk (d. June, A. D. 1748): —

الحمد لله علی احسانه که تحریر کیفیّت صوبجات ششگانهٔ
دکن از روی دفتر آصفجاهی و قانونچهٔ قدیمه بقلم آمد و هرکه
از جمع و سمت و مسافت و اطراف بتحقیق پیوسته بر نوك
قلم گذشت و آنچه معلوم نشد همچنان معطّل داشت،

The manuscript bears the Library stamp of July 20th, 1878, but appears to have been received in 1874.

N°. CVII. Add. 1099.

احوال محاصل شش صوبهء دکن

Account of the revenues of the Deccan, bearing on the first fly-leaf at the beginning the above title in Persian, and on the fourth the following inscription in English: — "W^m Kirkpatrick. The *Déh-buh-Déh* of the six Soubahs of the Decan, being a rental shewing the *Jumma-Kámil*" (*i. e.* جمع کامل, gross receipts) "of those Soubahs by Villages. Copied from the Archives of the Exchequer at Awrangabad. N. B. These Revenue statements refer to the time of Behadur Shah. The *Déh-buh-Déh* of the Soubah of *Hyder-abad* is wanting: and the Revenues of that Province are detailed no farther than by Purgannahs." The manuscript seems to have been bought from Mess^rs Trübner on June 23^rd, A. D. 1874, but bears the Library stamp of July 20^th, 1878.

Ff. 388 (ff. 1^a, 141^b—143^a, 181^b—183^a and 213 blank; f. 219 is wrongly numbered 229); 36.0 × 21.4 c.; 10 double lines (the upper one of each pair for the place-names, the lower for the figures, which are written throughout in the cypher called *raqam*) to the page. Written in *ta'liq* with some *shikastá* forms.

Contents: —

I. The *Ṣúba* of Awrang-ábád, ff. 1^b—62^b.
II. „ „ „ Bídar, ff. 63^a—106^b.
III. „ „ „ Khándísh, ff. 107^a—141^a.
IV. „ „ „ Barár. (1) Bálá-Ghát, ff. 143^b—181^a. (2) Pá'ín-Ghát, ff. 183^b—263^b.
V. „ „ „ Bíjápúr, ff. 264^a—361^a. (Some English notes in margin, especially on ff. 305—306).
VI. „ „ „ Farkhunda-Bunyád, ff. 361^b—372^b.

From a statement on ff. 372^b—373^a the original computation of the revenues embodied in this volume would seem to have been concluded on Saturday, 29^th of Jumáda I,

A H. 1079 (= November 4th, A. D. 1668) by Ṣafí'u'd-Dín Muḥammad, assisted by Rám-Rá'e (the actual accountant, who calls himself کمترین بندها), according to instructions issued by Ṣafí Khán. The remainder of the volume (ff. 373^b—388^b) contains accounts of pensions and salaries, and of the 5 different calenders in use (of the *Hijra*, of *Alexander*, of *Yezdigird*; and the *Jaláli* and *Iláhí* computations), and a list of fortresses and castles.

No. CVIII. Add. 304.

Ff. 87 (ff. 1^a, 22^b—24^b, 42^a—42^b blank); 18.75 × 11.75 c.

Contains three distinct works, the two first written in the same hand (a fair Indian *ta'líq*) with continous (though, from p. 9 onwards, erroneous) Arabic pagination, eleven lines forming the page; the third written in an older *ta'líq* on different paper, seventeen lines forming the page. These works are as follows: —

I (ff. 1^b—22^a). A short historical account of Jawnpúr, written for Mr. Charles Chisholme, the Registrar of that town, by Seyyid Ghulám Ḥasan-i-Zeydí [el-Wásiṭí] about A. D. 1805. See Rieu, p. 311.

II (ff. 25^a—41^b). A short account of Calcutta by the same author, beginning; —

بر متیقّظ صاحب بصیرت وخبرت پوشیده [نماند] که این ذرهٔ بیمقدار امیدوار شفاعت مصطفی و حیدر کرار یعنی بنده غلام حسن زیدی جونپوری چون بساق جهد و قوایم اجتهاد که بمقتضاء آب و دانه بود اکناف عالم در نوردیده ....

The author treats of the derivation of the name of Calcutta, its climate in summer and winter, its topography, and the like.

III (ff. 43—87). A treatise on polite letter-writing (*Inshá*), with models suitable for different classes of cor-

respondents, entitled, according to a note on f. 43^a, and another note in English inside the cover, *Tarassul-i-Shihábi* (ترسل شهابی). It concludes with a series of poetical quotations suitable to different occasions, and a table of the cypher called *raqam*. Begins: —

سپاس بی نهایت و حمد بی غایت حضرت واجب الوجودی‌را جلّت عظمته و علت کلمته که صفحات صحایف و رشحات اقلام طوایف جز بتقدیس ذات و شرح صفات او موشح نیاید الخ

There is no mention of the author's name, the exordium being immediately followed by forms of address suitable for letters (1) to Kings from subjects; (2) to subjects from Kings; (3) to ladies of the royal family; (4) to great lords; (5) to minor noblemen; (6) to ministers of state; (7) to Seyyids of different degrees; (8) to judges; (9) to sheykhs; (10) to superintendents of police; (11) to officers; (12) to noblemen's children; (13) to merchants; (14) to physicians; (15) to secretaries; (16) to astrologers; (17) to eunuchs; (18) to poets; (19) to fathers; (20) to mothers; (21) to wives; (22) to elder brothers; (23) to sons; (24) to sweethearts; (25) to Ḥaydarí dervishes; (26) to camel-drivers; (27) to slaves; (28) letters of condolence; (29) form of emancipation of a slave; (30) forms of receipt, deeds; (31) forms of words and quotations appropriate to the morning, the evening, spring and winter; (32) asking pardon for a fault; (33) asking pardon for not having visited a friend or patron; (34) congratulations on a festival; (35) congratulations for New Year's Day (*Nawrúz*); (36) congratulations for the month of Ramaḍán; (37) verses expressive of longing for the society of one's friends; (38) verses craving wine; (39) verses asking permission to visit a great man; (40) verses hinting that a present would be acceptable. After this follow tables of the cypher called *raqam*, the

use of which is exemplified for moneys, weights, measures, and the numeration of various objects in connection with the following words: — (1) دينار; (2) مثقال; (3) درهم; (4) مرّه; (5) ذراع; (6) طاق; (7) وقر; (8) دستجه; (9) نفر; (10) راس; (11) فقيز; (12) قطعه; (13) حمل; (14) نطيقه; (15) سد; (16) قلاده; (17) تخته; (18) باب; (19) لت; (20) قض; (21) محاكه and (22) قبضه. Of these, the 6th is used in counting shawls and the like; the 17th for *kharvárs* (donkey-loads); the 8th for sheets of paper; the 9th for men; the 10th for beasts, cattle, etc. (just as we say in English "ten head of cattle"); the 11th for fields; the 12th for birds; the 13th for camel-loads; the 14th for shoes of horses, etc.; the 15th for pearls; the 16th for wild animals used in the chase, etc.; the 17th for skins; the 18th for houses; the 19th for pieces of linen; the 20th for turquoises; the 21th for workshops and manufactories; and the 22th for swords, knives, etc. The MS. concludes (ff. 86*b*—87*b*) with a list of the ordinary Arabic numerals, further specimens of the cypher *raqam*, and some verses of poetry.

The only dates to be found occur in the forms of legal documents given as specimens. They are four in number, *viz.* (A. H.) 831 (twice; (A. H.) 838; (A. H.) 745.

BIOGRAPHIES (OF VAZÍRS, SAINTS, AND POETS), AND TRAVELS.

No. CIX. Add. 214 (Lewis 32).

آثار الوزراء لسيف الدّين حاجى بن نظام الفضلى

Áthárú'l-Vuzará (Lives of celebrated Viziers), composed by **Seyfu'd-Dín Ḥájí b. Niẓám el-Faḍlí** in

the latter half of the 9th century of the *hijra*. See Rieu, pp. 969—970.

Begins as usual: —

شرایف تحمیدات حضرت بادشاهی را که در ایجاد کاینات بشریك و وزیر محتاج نگشت آلخ

Ff. 217 (ff. 1^a—3^a, 206^b—211^a, and 217^b blank, save for owner's names, short notes and scraps of poetry, etc.); 22.5 × 12.0 c.; 19—21 l.; headings in red. The handwriting alters for the worse at f. 158^b, but is legible throughout. The text breaks off abruptly in the middle ch. III (the last but one) of *Maqála* II.

Ff. 211^b—217^a contain the text of what appears to be one of Akbar's edicts, beginning: —

اللّه اکبر، این منشور الادب و دستور العمل کارآگاهی از منبع عاطفت و معدن رافت شاهنشاهی صدور یافته آلخ

No. CX. Nn. 3, 58.

هفت اقلیم

The **Haft Iqlím**, a large collection of biographical notices, arranged geographically; composed by Amín Aḥmad Rází, and completed in A. H. 1002 (A. D. 1593—1594). See Rieu, pp. 335—337, 970, and 1020^b IV; and Ethé, col. 410—412.

Ff. 736 (ff. 1^a—2^a, and 735^a—736^b blank); 38.5 × 23.0 c.; 17 l. Written in a good large *ta'líq* between margins ruled in colours. The transcription was completed by one Feyḍ 'Alí on Monday the first of Jumáda I, but the year is not stated.

Begins: —

خرد هرکجا گنجی آرد پدید بنام خدا سازد آنرا کلید

Ends:

قاریا بر من مکن قهر وعتاب گر خطائی رفته باشد در کتاب

آن خطائی رفته را تصحیح کن از کرم واللّه اعلم بالصواب

N°. CXI. **Add. 816.**

گنج فیّاضی

The **Ganj-i-Fayyáḍí,** by **Sharafu'd-Dín** b. Imámu 'd-Dín b. Karímu'd-Dín the grandson of Hidáyatu'lláh el-Qádirí er-Rashídí el-Arshadí **el-Fayyáḍí** el-Munírí (?), containing a record of the life, sayings, and teachings of the author's spiritual director Sheykh Ghulám Rashíd Abú'l-Fayyáḍ. Rieu (p. 1013^{b}, V) mentions an apparently similar work called *Ganj-i-Arshadí* composed by Abú'l-Fayyáḍ, our author's director, about his spiritual guide Badru'l-Ḥaqq Muḥammad Arshad b. Muḥammad Rashíd el-'Othmání of Jawnpúr, to whom, as well as to the *Ganj-i-Arshadí*, allusion is made by our author in his preface.

Ff. 270 (f. 1^{a} blank; f. 270^{b} inscribed with a Hindústání *ghazal* of 7 *beyts*); 24.8 × 15.0 c.; 17—22 l. Written in a clear but ugly Indian *ta'liq*.

Begins: —

الحمد لله الكريم والصلوة على رسوله الرحيم وعلى آله واصحابه كل منهم صاحب التعظيم والتكريم بعد حمد و صلوة ميگويد بندهٔ ضعيف گنه‌كار اميدوار از رحمت پروردگار راضی شفاعت رسول امين غلام شرف الدين بن شيخ امام الدين بن شيخ كريم الدين نواسهٔ هدايت الله القادری الرشيدی الارشدی الفياضی المنيری (?) آلخ

The author states in his preface that having heard his Sheykh declare that the surest way for any one to attain a high station in paradise was for him to record some of the sayings of his spiritual director, he determined, with his Sheykh's permission, to secure his future happiness by the compilation of this work, which, in honour of his teacher and guide Sheykh Abú'l-Fayyáḍ, he called *Ganj-i-Fayyáḍí.*

Contents: —

Chapter I.	*Section I.*	On the birth of Sheykh Abú'l-Fayyáḍ (f. 2^b).
„	*Section II.*	On his genealogy (f. 10^b).
Chapter II.	*Section I.*	On his devotion (*irádat*). (f. 16^a).
„	*Section II.*	On his succession (*khiláfat*) (f. 16^b).
Chapter III.		On his masters and teachers (f. 20^b).
Chapter IV.	*Section I.*	On his successors (*khulafá*). (f. 21^a).
„	*Section II.*	On his writings (f. 23^a).
Chapter V.		On his discourses (*malfúẓ*). (f. 40^a). This last chapter, as will be seen, occupies by far the greater portion of the book.

Sheykh Ghulám Rashíd Abú'l-Fayyáḍ, the son of Sheykh Muḥibbu'llâh and the subject of these memoirs, was born on Tuesday the 8th of Rabí'u'l-avval, A. H. 1096 (= February 12th, A. D. 1685); and married on Rajab 2nd, A. H. 1113 (= Dec. 3nd, A. D. 1701), at which time the death of his spiritual guide Badru'l-Ḥaqq Muḥammad Arshad b. Muḥammad Rashíd seems to have taken place. The order of dervishes to which these persons belonged is traced (on ff. 17^b—20^a) through a succession of Sheykhs and saints to Ḥasan of Baṣra, and 'Alí b. Abí Ṭálib the Prophet's nephew and son-in-law. Sheykh Abú'l-Fayyáḍ appears to have been still living when this biography was completed, as the author always appends to his name the formula „May God cause the Muslims long to profit by his life, and irradiate our hearts with the light of his presence!"

(متّع اللّه المسلمين بطول بقايه و نوّر قلوبنا بنور لقايه)

The manuscript is dated the 2nd of Dhu'l-Ḥijja, A. H. 1150, corresponding to the 20th year of Muḥammad Sháh (= March 23rd, A. D. 1738).

No. CXII. **Oo. 6. 47.**

تذكرة الشعراء دولتشاه

The well-known **Tadhkiratu'sh-shu'ará** (Biographies of the Ports) of *Dawlatsháh b. 'Alá'u 'd-Dawla Bakhtísháh* of Samarqand. See Rieu, pp. 364—5, Ethé, col. 189—190.

Ff. 296 (ff. 1, 295, and 296, all blank, are missing; ff. 2^a, 294^b blank, save for illuminated circle on former); 22.6 × 14.4, c.; 15 l. Written in good, clear *ta'liq*; headings in gold; margins ruled in gold and colours; illuminated *'unváns* on ff. 2^b and 3^a; blanks left, apparently for miniatures, on ff. 128^b, 156^a, 212^b, 213^a, 236^a, 277^a. The colophon (f. 294^a) states the composition of the work was concluded on Shawwál 28, A. H. 892 (Oct. 17, A. D. 1487), and the transcription of this copy in A. H. 984 (A. D. 1576—7). Copyist, Muḥammad Jámí Shimrábádí (?)

Begins differently to most copies of this work as follows: —

الحمد للّه الكبير المتعال و الصلوة على رسوله محمّد نبى المفضال
[و السلام على آ] له و اصحابه خير اصحاب و آل سطرى چند
است در بيان شطرى از احوال شعراى فصاحت شعار آلخ

The contents, and the individual biographies, so far as I have compared them, agree with the ordinary text.

No. CXIII. **Add. 831.**

تذكرة الشعراء دولتشاه

Another copy of **Dawlatsháh's Tadhkiratu'sh-Shu'ará.**

Begins in the usual way — تحميدى كه شاه <باز> بلند

پرواز اندیشه بسیاحت در فضای کبریای آن طیران نتواند نمود . . . . .

Ends with the account of the poet Junúní, corresponding to l. 3 of p. 193 of the Bombay edition published by Mírzá Muḥammad Shírází in December 1887, the concluding verse being as follows: —

گفتمش تا ماه دیگر بر جنونی نگذری ۞
گفت اگر صبری کنی این مه بسر جواهد رسید ۞

The colophon, which immediately follows this, states that the transcription of the MS. was completed in Shawwál A. H. 979 (Feb. — March, A. D. 1572). Dawlatshàh brought his work to a conclusion in Shawwál A. H. 892, and died A. H. 900, so that this is a fairly old copy, though not apparently a very careful one; and the scribe appears to need the indulgence which he claims from his readers in the concluding words of the colophon: —

اگر سهوی واقع شده باشد بقلم اصلاح در آورند که خدای تعالی ازین معنی آن بنده‌را برخوردار میگرداند.

The MS. is in a legible but ugly *ta'liq* hand, and contains ff. 242 (ff. 1 and 242 blank) of 27.75 × 13 c., and 19 l. The leaves are correctly numbered in Arabic up to f. 130, but f. 131 is wrongly numbered 132, and this mistake affects the numbering of all the succeeding leaves.

No. CXIV. Add. 813.

تذكرة الشّعراء دولتشاه

Another copy of the **Tadhkiratu 'sh-shu'arà**, or Biographies of the Persian Poets, by **Dawlatsháh b. 'Alá'u'd-Dawla Bakhtísháh** of Samarqand. Rieu, pp. 364—5; Ethé, col. 189—190.

Ff. 254 (ff. 1*a*, 3*a*, and 254*b* blank), 23.0 × 14.0 c.;

15—17 l. Written is a good clear *ta'liq*; headings in red. Some of the leaves have been bound in wrong order, *viz.* ff. 25 and 26 before ff. 21—24, and f. 253 before f. 252. They are now rightly numbered.

Ff. 1^b—2^b contain a table of contents. These two leaves do not seem to have formed part of the original MS., to judge by the Arabic paging.

The text begins on f. 3^b as usual: —

تحمیدی که شاهباز بلند پرواز اندیشه بر ساحت و فضای
کبریای آن طیران نتواند نمود الخ

This page also appears to have been supplied, and is in a later hand than the body of the MS. (ff. 4^a—241^b). Ff. 242—254 are again in the same later hand. The colophon on f. 254^a gives Sunday, Ramaḍán 25th, A. H. 1104 (= May 30th, A. D. 1693) as the date of completion of the manuscript. This would appear to apply to the later portion; the bulk of it looks as though it were at least a century older.

No. CXV. Add. 821.

خزانهء عامره

Khazána-i-'ámira, "the Royal Treasury", a large biographical work on Persian poets, composed in A. H. 1176 (= A. D. 1762—3) by Ghulám 'Alí Ḥuseyní Vásiṭí Balgrámí, poetically surnamed Ázád, at the request of his nephew Mír Awlád Muḥammad. See Rieu, pp. 373—4; and Ethé, col. 255—260, where full particulars concerning the work and the author will be found.

Ff. 402 (ff. 1^a and 402^a—402^b blank); 23.0 × 16.5 c.; 13 l. Written in a clear legible *ta'liq* between margins ruled in red and blue; not dated. According to a note in Persian on f. 1^a, this volume formerly belonged to Mr. Richard Johnson.

Begins: —

سر کلام‌را جیغه حمد و *(sic)* صانعی که انسان‌را بگوهر گران مایه ناطقه نواخت و دهان اورا بجواهر زواهر سخن مملو ساخت آلخ

Ends with the following couplet and invocation: —

یوسف نکند شکوه ز بیمهریء ایام،
دارد دل خود جمع که انجام بخیر است،

سبحان ربّك ربّ العزّة عمّا یصفون و سلامٌ و الحمد للّه ربّ العالمین تمّت تمام شد

No. CXVI. Add. 413.

مسیر طالبی فی بلاد افرنجی

The first part of the **Travels** of Mírzá Abú Ṭálib b. Muḥammad of Isfahán, or **Abú Ṭálib-i-Landaní**, as he is sometimes called, in Europe, particularly in Great Britain.

The text of these travels has been printed by the author's son, Mírzá Ḥuseyn 'Alí, at Calcutta, A. D. 1812, and a translation of them, by Charles Stewart, was published in London, A. D. 1810. See also Rieu, pp. 384 and 378—9. This manuscript contains less than half of the work, the last line in it corresponding with the first line on p. 326 of the Calcutta edition.

Begins as usual: —

بعد حمد خداوند عالم که بخشندهٔ هم بنوع بنی آدم آلخ

Ff. 117 and α—γ, δ, ε additional leaves at beginning and end. The additional leaves at the beginning (α—γ) contain an abstract of the work in English written by a former possessor on April 29th, 1847, and signed (apparently, for the signature is very illegible) "R. E. L." This seems to be the signature of Captain R. E. Lopp. See **Add. 584** *infra*, which also belonged to him, and

which contains notes and a letter in his handwriting. Ff. 1^a, δ, und ϵ are blank. The pages measure 24.3 × 15.5 c., and contain 14 l. The writing is a neat, legible *ta'liq*. Blanks have been left here and there by the copyist, apparently where he was unable to read the original. The text is not very accurate, a fact noted by Captain Lopp in his abstract of contents. Date of transcription and name of copyist not given.

A note in Persian on the final fly-leaf, written, apparently, by Captain Lopp and dated Wednesday, April 24th, A. D. 1817 (the third figure not certain), states that the writer arrived at Cheltenham (چلتنهام) to drink the waters on that day.

LETTERS, OFFICIAL PAPERS, MINUTE-BOOKS, ETC.

No. CXVII. Add. 420.

A collection of the Letters of Awrangzíb 'Álamgír, the Moghul Emperor (A. D. 1068—1118), similar to, but not identical with, the collections described by Rieu (p. 401), edited by Muḥammad Ṣaláḥ-i-Ja'farí at the request of his friend Lála Mahásingh Rám. The editor says in his preface that, having observed the delight with which persons of taste perused the collection of 'Álamgír's letters called کلمات طیّبات (see Rieu's *Catalogue*, *loc. cit.*) he determined to issue these further selections from his correspondence. Most of these letters were written by the Emperor to his sons. The styles used by him in addressing each of them are explained by the editor.

Ff. 50 (ff. 1^a, 39^b—49^b blank); 20.3 × 12.3 c.; 14 l. Written in a small, neat *ta'liq*. Not dated, and apparently incomplete at the end.

Begins: —

تسوید مراتب کلام و تشیید معارج مرام تحمید خالق ذو الجلال و الاکرام است . . . . اما بعد این چند سطری است از کلام بادشاه دین پناه مغفرت دستگاه ابو المظفّر محیی الدین محمد عالمگیر غازی انار اللّه برهانه آلخ

No. CXVIII. Add. 2773.

مرآت المجالس.

Mirátu'l-Majális ("the Mirror of Assemblies"), being the minute-book of the Madras Persian Club, founded on the 6th of Rabí' I, A. H. 1204 (= Dec. 14th, A. D. 1789). These minutes, consisting of the orations, verses, etc., which each member had to pronounce in turn, were taken down word for word (بی کم و زیاد املا وانشاء) by Amínu'd-Dín Khán, presumably the secretary; and were copied out for Mr. Robert Anderson by his *munshí*, Ghulám Ḥuseyn, on March 20th, A. D. 1815, 8th of Rabí' II, A. H. 1230.

Ff. 80 (ff. 1[a], 79—80 blank); 22.5 × 18.1 c.; 12 l. Written in legible Indian *ta'líq*; headings etc., in red.

Begins: —

مجلس آرای حقیقی جلّ شانه و عمّ نواله بیت

هر کسی‌را بهر کار <ی> ساخته‌ه،،

میل آنرا در دلش انداخته‌ه،،

After a short preamble, in which it is stated that the idea of founding this club, to be composed partly of Englishmen and partly of natives, originated at a gathering of Englishmen at the house of Mr. Freemason (فریمسن) on Dec. 14th, 1789, and that it was then decided that it should meet there every Monday, the rules are

laid down as follows. (1) At the meetings of the club the Persian language only is to be used. Any member who speaks English shall pay a fine of one rupee. (2) The meetings shall take place at 7 p. m. on the days and at the place aforesaid. Each member in turn shall on his arrival read or recite a short piece of Persian prose or verse previously copied out by himself. These need not be original; but, whether original or not, they must be selected, copied out, and recited, by the member himself. Neglect of any one of these conditions involves a fine of one gold piece (هون). (3) Absence of a member when his turn to speak comes round also involves a fine of one gold piece. (4) The order in which the members are to speak or recite is to be determined by lot. (5) Each member in turn shall be president of the club for one month, Major Barry Close (میجر باری کلوس) being the first. (6) Amínu'd-Dín 'Alí Khán is chosen permanent secretary. (7) Any member may, with the president's sanction, introduce a friend, provided he be satisfied of his friend's competency in Persian. The guest so introduced must recite a piece of Persian prose or verse which he has brought with him copied out in his own hand. (8) During the recitations members must observe silence and not indulge in conversation.

Next follows (on f. 3[a]) a list of the members, of whom 12 are Europeans and 10 natives. The former are as follows: — (1) Major Barry Close; (2) Captain Alexander de Broom (دبروم); (3) Dr. Henry Harris; (4) Captain Mark Wilks; (5) Captain Michael Sims; (6) Mr. Robert Mitford; (7) مستر جوزیه دیب; (8) Captain Thomas Hart; (9) Mr. Joseph Guiaro (جوزف کیارو); (10) Captain Alexander Grant; (11) Mr. Alexander Mc Cloud; (12) Mr. Harris White. The native members are: — (1) Ghulám Ḥuseyn; (2) Khush-ḥál Chand; (3) Amínu'd-Dín 'Alí Khán; (4) Mír Ṣádiq 'Alí Khán; (5) Qádir-i-Sharíf; (6)

Sheykh Faríd; (7) Seyyid Aḥmad; (8) Mír Náṣir 'Alí کمندان; (9) 'Abdu'r-Raḥmán; (10) Mírán Ḥuseyn.

The remainder of the manuscript (ff. 3^b—77^b) contains the orations, 52 in number, presumably those pronounced at each meeting during the first year of the Club's existence. The colophon, written in red ink, occupies both sides of f. 78.

The manuscript was bought of Messrs Sotheby at Cureton's sale on Dec. 2nd, 1864.

No. CXIX. Add. 286.

Letter from Suleymán Ágha to the Marquis Wellesley.

A large illuminated address, framed, on a sheet measuring 4 feet vertically by 2 feet $7\frac{1}{2}$ inches horizontally, in Arabic, Persian, and Turkish, with the following subscription in English: — "Soliman Aga Envoy from His Highness the Pashaw of Bagdad to His Excellency the most Noble the Marquis Wellesly Governor General of India etc., etc." "Calcutta, 20th September, 1804."

The surface of this sheet is divided into six double compartments (twelve in all) of which the upper four contain an Arabic, the middle four a Persian, and the lower four a Turkish inscription, all beautifully written on a flowered and illuminated ground, the first and last in a large *thulth* hand, in gilt characters; the Persian in *ta'liq*, in black characters on a gold ground with floral illuminations. This last runs as follows: —

کرد انشا مدارس علم و هنر و علا،
یافته کمال و معرفت ادنا و اعلا،
در هفت آسمان ملائك گشتن (*sic*) دعاگو،
۱۸۰۴
به لارد ولزلی کشور کشا،

N°. CXX. Add. 2906.

First volume of the Badger papers. — Aden and Persia.

A number of official papers (in English) relating to Aden and Persia, together with some printed documents and maps, bound together in one large volume measuring about 33.0 × 22.0 c. The volume also contains some loose papers.

Contents: —

I. ADEN. (1) Mr. Badger's Report on outrages committed in 1850—1851 by Arab tribesmen in the neighbourhood of Aden on British subjects, and on the proceedings taken to obtain satisfaction, dated Aden, July 21st, 1854.

(2) Letter on similar matters from Brigadier W. M. Coghlan, dated Feb., 1858.

(3) Another from the same, dated March 18, 1858.

(4) Another from the same, dated Nov. 1859, to Lord Elphinstone.

(5) Another from the same, dated Feb. 13, 1860.

(6) Photograph of the village of Dissee and the surrounding hills.

(7) Map of part of the Abyssinian coast N. of Dissee and Massowah.

(8) Map of Dissee or Valentia Island.

(9) Map of the Island of Massowah.

(10) Map of Perim Island.

(11) Photograph of part of Perim Island.

(12) Another photograph of Perim Island from a different point of view.

(13) Another letter from Brigadier W. M. Coghlan, written from Dafooni on July 11, 1860, to the Bombay government.

(14) Another, from same to same, dated July 18, 1860.

(15) A number of other letters, from same to same, ranging from the above date to Feb. 26, 1861.

II. PERSIA. (1) Copy of General Outram's despatch addressed to Lord Clarendon, Principal Secretary of State, from the English camp at Bushire, March 2, 1857.

(2) "Summary of information obtained on April 24 and 25 from several Arabs as to the respective salubrity of different localities between Sablah and Mohammerah."

(3) Draft of proposed conditions of Peace with Persia, by General Sir James Outram.

(4) Draft of political Treaty between England and Persia (15 articles).

(5) Printed draft of Treaty of Peace between England and Persia.

(6) Draft of political Treaty between England and Persia (apparently a revision of 4).

(7) Printed draft of proposed commercial Treaty between England and Persia, dated Jan. 17, 1857, with Sir Justin Sheil's observations (8 articles).

(8) Letter from Office of Committee of Privy Council for Trade, relating to the proposed Commercial Treaty with Persia, dated Jan. 22, 1857.

(9) Printed letter from Lord Clarendon, dated Jan. 23, 1857, respecting the modifications which may be introduced into the Treaty of Peace.

(10) Letter to Sir James Outram, dated Jan. 27, 1857.

(11) Printed letters from Mr. Murray (Bagdad) to Lord Clarendon (dated Oct. 25, 1856; Oct. 30, 1856; and Nov. 8, 1856), with observations on the same by Sir Justin Sheil.

(12) Letter from Foreign Office, dated Jan. 20, 1857, sent with above to the President of the Board of Control.

(13) Printed draft of proposed Political Treaty between England and Persia, with Sir Justin Sheil's observations on the same, dated Dec. 21, 1856 (11 articles).

(14) Draft of proposed Commercial Treaty between England and Persia (12 articles).

III. Loose Papers. (1) Major-General Tremenheere's *Report on the various Arab tribes in the neighbourhood of Aden having Treaty relations with the Government of India.* (Calcutta, 1872). pp. 29.

(2) Various letters on Aden affairs written in 1865—7.

(3) Mr. Badger's Memorandum (printed) on Persia's pretensions in Beloochistan and Mekran.

(4) Printed papers on the measures taken for the defence of Aden, etc.

COSMOGRAPHY.

No. CXXI. **Add. 2624.**

نزهة القلوب

تصنيف حمد الله بن ابى بكر بن حمد

المستوفى القزوينى

The **Nuzhatu'l-Qulúb,** a cosmographical work, treating more especially of the geography of Persia and some adjacent countries, composed by Ḥamdu'lláh b. Abí Bekr [transformed in this MS., f. 3^a, ll. 2—3, into ابن اتابك] b. Ḥamd el-Mustawfí el-Qazvíní in the year A. H. 740 (= A. D. 1339—1340). See Rieu, pp. 80—82 and 418—419; Ethé, col. 405—409.

Ff. 281 (ff. 1^a, 281^b blank); 29.1 × 17.0 c.; 23 l. Written in a clear *naskh*; headings and overlinings in red. Dated A. H. 1092 (= A. D. 1681). Tables, maps, or diagrams on ff. 18^b, 19^a, 20^a, 43^b, 45^b, 46^a, 46^b, 47^a, 47^b, 55^b, 187^a, 187^b, 189^a, 190^a, and 262^a.

Begins as usual: —

چون واهب مواهب بى علّت علت كلمته كه مبدع مخترعات و مخترع مبدات است آلخ

Contents: —

Preface, ff. 1^b—5^a; *Table of Contents*, ff. 5^a—7^a.

Fátiḥa, ff. 7^a—56^b.

Maqála I, ff. 56^b—127^a.

Maqála II, ff. 127^a—180^a.

Maqála III, *Qism I*, ff. 180^a—185^b; *Qism II*, ff. 185^b—239^b; *Appendix* to Qism II (here called ملخص, not مخلص as in Rieu's *Catalogue*); *Qism III*, ff. 263^b—268^b; *Qism IV*, ff. 268^b—274^a.

Khátima, ff. 274^a—281^a.

N°. CXXII. Add. 3146.

نزهة القلوب لحمد الله القزويني

Another copy of the **Nuzhatu'l-Qulúb**, by **Ḥamdu'llah** b. Abí Bakr b. Ḥamd **el-Mustawfí el-Qazwíní**

Ff. 322 (f. 7 missing; ff. 168—175, blank, represent *one* missing leaf of the original; ff. 308^a and 319—322 blank; 4 or 5 leaves of the text missing at the end); 27.8 × 17.5 c.; 19 l. Written in a fair *naskh*, except ff. 317—318, which are in a legible but ugly *nasta'líq*. Numerous marginal additions and corrections throughout the work. Headings, etc., in red. No date. A note on f. 1^a, signed by Guy le Strange, and dated Shíráz, Sept., 1879, states that the MS. was bought for him in Isfahán.

Bought from Quaritch in 1894. It is numbered 1156 in his Catalogue (N°. 142) for June, 1894.

N°. CXXIII. Add. 1084.

تاحقيق هفت اقليم

A tract on the definition and limitation of the seven climes into which the habitable world is divided by Muhammadan cosmographists, with a synoptical table,

written by an anonymons Indian for Thomas Roebuck.

Ff. 12, of 27.5 × 20.5 c., and 15 l. each. Written in fair Indian *ta'liq*, but defaced on the last page by many orthographical and other errors. The leaves appear to be wrongly arranged, f. 12 (blank) standing first, and being followed by f. 11, which contains the conclusion of the tract, and should come after the plate. Headings and initial words in red.

Begins (on f. 1^b, which, according to its position, and a former European pagination, is f. 3^b): —

سپاس بی قیاس مر خالقی‌را سزد که زمام اختیار مخلوقات در قبضهٔ اقتدار اوست و درود نا محدود مر سروری‌را زیبد که لولاك لما خلقت الافلاك افسر فرق انوار اوست و بعد میگوید این هیچمدان دبستان نادانی و ابجد خوان مکاتیب هیچمدانی که چون تحصیل علوم مدوّنه و فنون متداولهرا در حضور علماء معتبرهٔ هندستان نمودم و مدتی به تکمیل آن گزرانیدم *(sic)* خواستم که بقیهٔ العمررا بخدمت صاحبی عالی منزلت و قدر شناس والا رتبت بسر گردانم پس بلحاظ اینکه شاید بمقصد دلی فائز (f. $2a$) فائز و مطلب قلبی واصل شوم وارد بلدهٔ کلکته صانها اللّه تعالی عن ضرر البلیات و حوادث آفات شده محاسن جمیله و محامد حمیدهٔ جناب تامس ربك صاحب اوصله اللّه تعالی الی مدارج العلیا که قدر شناس اهل کمال بدرجهٔ کمال اندیشیدم پس اینچند اوراق را که مشتمل بر تحقیق اقالیم سبعه است وسیلهٔ ملازمت جناب موصوف دانسته بطریق ارمغان در حضور آن منبع جود و احسان آوردم،

The dedication is followed by two *qaṣídas*, the first beginning: —

رسید مژده که خوش میرسد نسیم بهار،
هوای روح فزا می وزد بلیل و نهار،

and the second: —

گلی نماند که نشگفت از نسیم بهار،
مگر دلم که نیاسود یك دم از آزار،

The cosmographic dissertation begins on f. 3^a, l. 2 (f. 5^a of the old notation) as follows: —

بدانکه ارض نزد جمیع علماء علم ریاضی کروی الشکل است الخ

After defining a sphere, and discussing, in the form of question and answer, the spherical shape of the earth, the author describes its divisions, zones (or tropics), and climes.

Then follows (on f. 10) the synoptical table already mentioned. This is divided vertically into 8 divisions (the uppermost for the titles of the columns, the remainder for the 7 climes), and horizontally into 10 divisions (the last blank) with the following headings: — (1): اقالیم (2): نهار اطول مبادی (3): عروض مبادی (4) نهار: عروض اوساط (5): اطول اوساط (6): اکثر بلاد مشهورهٔ عظیمه (7): جبال عظیمه (8): بحار عظیمه (9): لون سُکّان. This table is written partly in red, partly in black.

The conclusion nearly fills both sides of f. 11 (bound as f. 2). In it the author criticises the above table (in which he exposes 8 errors), and certain geographers, *viz.* Qáḍí-záde, 'Abdu'l-'Alí Birjandí, Muḥammad Efendí, Muḥammad Shirwání, and Abu'l-Faḍl جغمنی خوارمی, on whose views it is based.

Ends as follows, the author having evidently intended to insert his name after the last word, which should read تصنیف: —

تمام شد این رساله تحقیق هفت اقلیم من تصنیف . . . .

F. 11^a bears the Library stamp of May 28th, 1873, and the words "From Prof. Wm. Wright".

ETHICS.

No. CXXIV. Add. 308.

اخلاق ناصری

The **Akhláq-i-Náṣirí**, a well-known work on Ethics, composed in A. H. 633 (see *infra*) by **Naṣíru 'd-Dín** Muḥammad b. Muḥammad b. el-Ḥasan **eṭ-Ṭúsí** (b. A. H. 607, d. A. H. 692). See Rieu, pp. 441—2; Ethé, col. 882, etc.

Begins as usual with the later preface: —

حمد بی حد و مدح بی عد لایق حضرت مالك الملکی باشد الخ

The earlier preface, containing the dedication to the Isma'ílí ruler of Quhistán, Náṣiru 'd-Dín 'Abdu 'r-Raḥím b. Abí Manṣúr, after whom the work is named, follows on f. 3^b, beginning: —

در اثناء ذکری که میرفت از کتاب الطهارة که استاد فاضل و حکیم کامل ابو علی احمد بن محمّد بن یعقوب ابن مسکویه خازن رازی الخ

The contents are stated on ff. 10^a—11^b, the number of the page on which each section begins being also given, so as to form a regular index. The work is divided into three main divisions called *Maqála*, the first on Ethics, the second on Œconomics, and the third on Politics.

Maqála I is subdivided into 2 sections (*qism*), the first comprising 7, and the second 10, subsections (*Faṣl*). These begins as follows: 1 on f. 12^a, 2 on f. 13^b, 3 on f. 20^a, 4 on f. 22^a, 5 on f. 28^a, 6 on f. 31^b, 7 on f. 42^a, 8 on f. 61^a, 9 on f. 65^b, 10 on f. 67^a, 11 on f. 70^a, 12 on f. 74^b, 13 on f. 79^b, 14 on f. 87^a, 15 on f. 103^a, 16 on f. 108^a, 17 on f. 120^b.

Maqála II contains 5 subsections, beginning as follows: 1 on f. 153^b, 2 on f. 158^a, 3 on f. 163^b, 4 on f. 170^a,

5 on f. 188^a. The fourth of these sections, on duty to parents, was added by the author to the second recension of his work in A. H. 663 (see f. 184^a), 30 years after its original compilation (which falls, therefore in A. H. 633 = A. D. 1235—6.

Maqála III contains 8 subsections, of which the last is missing, though included in the index, and stated to begin on f. 275; whereas, in fact, the text ends on f. 273^a (f. 273^b being blank), though there are two loose leaves at the end, numbered 274 and 275, on the last of which (f. 275^b, ll. 16—17) the title and first 11 words of subsection 8 actually occur. It is not clear what has happened to the manuscript, for on the one hand these two loose leaves begin and end abruptly, and are written in a different hand to the rest of the manuscript, and on the other hand the book is duly brought to a conclusion with a peroration and colophon on f. 273^a as follows: —

اینست وصایای افلاطون که خواستیم که کتاب بر آن ختم کنیم و بعد ازین سخن قطع کنیم خدای تعالی ﷺکنانرا توفیق اکتساب خیرات و اقتناء حسنات کرامت کناد و بر طلب مرضات خود حریص گرداناد انّه اللطیف المجیب ٥٩ حرّره روح اللّه

The following continuation is written in the margin: —

هر چند غرض از امثال این کلمات در آن حضرت بزرگوار مجلس عالی شهنشاه آفاقی شهریار ایران ضاعف اللّه جلاله و حرّس ماله کنقل التمر الی شجر خواهد بود چه آنچه در نفوس حکمای افاضل و علمای اوایل بقوّه بوده است در جوهر ذات پاك و عنصر نفس شریف او بالفعل حاصل است و آثار خیرات و نعم او بخاص و عام و قوی و ضعیف و غنی و فقیر واصل

اما بحکم آنکه الخیر بشبیه و الشی بقوی بمثل حضرت همایون اورا . . . . ازین اجزا تحفه بردن نالایق بود امید است که بنظر ارتضا ملحوظ شود این بندهٔ کمینه که ثمرهٔ طاعت و مطاوعت در دین و دنیا بیابد و الّا از مغفرت و تجاوز محروم نماند ایزد سبحانه و تعالی سایهء دولت این بادشاه عادل و شهریار فاضل بر سر کافهء بندگان و هواداران پاینده داراد و آفتاب اقبال اورا همیشه از افق اجلال تابنده اولیا منصور و اعدا مقهور و مواهب ذو الجلال متواتر و متوالی صلّی اللّه علی محمد وآله اجمعین المطاهرین و سلّم تسلیمًا کثیرًا یا ناظر اسل اللّه رحمته علی الم[صنّف ?] و اغفر صاحبه هذا نسخه تمام یافت بتاریخ بیست و نهم شهر ربیع الاوّل سنه ۹۴۳ .. کتاب صحیح و . .

It would almost appear from the opening words of this extract as though subsection 8 (which is described on f. 11*b*, in the table of contents, as containing selected aphorisms of Plato — وصایائی که منسوبست بافلاطون) had been included in, or amalgamated with, subsection 7, in which case the two loose pages at the end must either belong to a different work, or to another recension of this.

Ff. 273 (ff. 1*a* and 273*b* blank, save for English title on former), and the two loose leaves, numbered 274 and 275, at the end; 23.9 × 13.5 c.; 14 l. Written in a curious, scratchy *nasta'liq*, apparently of 15th century.

No. CXXV. Add. 748.

اخلاق محسنی

The *Akhláq-i-Muḥsiní*, a well-known treatise on ethics composed by the celebrated Ḥuseyn Vá'iẓ-i-Káshifí in

A. H. 900 (A. D. 1494—5). See Rieu, pp. 443—4, and Ethé, col. 893.

Ff. 149 (ff. 1^a and 149^b blank); 20.7 × 12.3 c.; 15 l. Dated A. H. 1022 (= A. D. 1613—4). Written in a good, clear *ta'líq* on paper of various colours. Headings in red. A note in Arabic on the first blank page (f. 1^a) states that the volume belonged to one Ḥasan b. Hájí Muḥammad el-Jákirí (الجاكرى) in A. H. 1025 (= A. D. 1616). On the last blank page (f. 149^b) is inscribed a Turkish *ghazal* composed, apparently, by the copyist (الراقمه), under the *takhallus* of *Behá'í*. It begins: —

خيال روى يارة سينهء زاهد وطن اولمز،
شهء مصر محبّت ساكن بيت الحزن اولمز،

COSMOGRAPHY.

No. CXXVI. Nn. 3. 74.

عجائب المخلوقات لمحمّد زكرياء قزوينى

A magnificent copy of the Persian version of **Qazwíní's** *'Ajá'ibu'l-Makhlúqát* ("Wonders of Creation"), corresponding with that described at pp. 462—3 of Rieu's *Catalogue*, and with Nos. 397 and 398 of the Bodleian (Ethé's *Catalogue*, col. 399—400). The following description of the MS. in Latin, signed "Saloman Negri", is written on f. 243^a: —

"*Præclarus iste Persicus Codex auro contra æstimandus est, tum propter argumenti præstantiam et nitidissimam, qua scriptus est, manum; tum propter picturarum et ornamentorum compactionisque splendorem atque elegentiam. Est illi Titulus* Agiaieb Elmacloucat, *i.e. Mirabilia rerum creatarum. Author hujus operis est* Zacharia ben Mohammad Elcasuini: *ita dictus quia erat natus in urbe* Casbin *in Persia; quidam eum* El-Koufi *cognominant*

quia oriundus erat ex urbe Koufa in Arabia aut *Chaldea mortuus an. 674 Hegiræ. Christi 1059* [sic]. *Hic liber continet longissimam præfationem et duos Tractatus quorum prior complectitur res à nobis remotissimas uti sunt coeli, Astra, Meteora: posterior explicat illas, quæ nobis proximæ sunt veluti Terra, Aquæ, Metalla, Plantæ, Animalia, Volucres, Pisces, etc. etc. nec non de Scientiis occultis, de Telesmatibus et cæteris magiæ naturalis partibus*".

Ff. 243 (ff. 1^a, 242^b, and 243^b blank); 35.3 × 23.2 c.; 17 l. Written in a fine clear *ta'liq* between gold and blue lines; Arabic quotations written with gold in *naskh*; headings of sections also in *naskh*, white on gold, in a field of blue and gold, richly ornamented. Illuminated miniatures or coloured diagrams, finely executed, occupy the whole or part of ff. 1^b, 2^a, 33^a, 33^b, 34^a, 35^a, 39^b, 49^b, 51^b, 55^a, 56^a, 56^b, 57^a, 63^a, 66^a, 166^b, 167^a, 167^b, 168^a, 168^b, 169^a, 191^b, 192^a, 192^b, 193^a, 193^b, 194^a, 195^a, 205^b, 206^a, 206^b, 207^a, 208^a, 208^b, 209^b, 210—214 (both sides), 215^b, 216—218 (both sides), 219^a, 220^a, 221—232 (both sides), 233^a, 234—237 (both sides), 238^a, 239—240 (both sides), 241^b. Diagrams, tables, etc., occur on ff. 13^a, 14^a, 15^a, 15^b, 17^a, 17^b, 18^a (margin), 19^b, 20^a, 20^b, 21^a, 41^a, 76^a, 175^b, 176^a, 176^b, 177^a, 188^a, 188^b, 189^a, 189^b.

Ff. 2^b—3^a, both magnificently illuminated, contain the title and author's name; the former runs as follows: —

هَذِهِ الرِّسَالَةُ ٱلْمَوْسُومَةُ بعجايب المخلوقات

the latter: —

من تصانيف محمّد بن زكريای قزوينی رحمه اللّه (*sic*)

Ff. 3^b—4^a, also most sumptuously and richly illuminated, contain a Persian preface, written in the *naskh* character, in white, on a gold ground, and beginning: —

حمد بیحد خالقی را که عجائب مخلوقات عالم و عالمیان

شمّهٔ از اثر آثار قدرت بی کران اوست و ثنای بیعد صانعی‌را که نوادر مصنوعات جهان و جهانیان نمونهٔ از پرتو انوار حکمت بی پایان او الخ

The ordinary preface, of which the initial doxology is retained in the original Arabic, begins on f. 4^b (at the head of which is another beautifully executed *'unván*), as follows: —

العظمة ربك (*sic*, for لك) و البريا (*sic*, for الكبرياء) لجلالك اللّهمّ يا قايم الذات الخ

..... امّا بعد همی گوید اصغر العباد ذکریاء بن محمد بن محمود الموکونی القزوینی تولاه الله بفضله که چون بحکم الهی مفارقت اهل و وطن اتفاق افتاد و مجالست کتاب اختیار کردم چنانکه شاعر گفته است مصراع و خیر جلیس فی الزمان کتاب، پیوسته مشغوف بودمی بعجایب صنع باری سبحانه و تعالی الخ

Six lines not occurring in the Arabic text stand before the paragraph which occupies the lower part of p. 4 of Wüstenfeld's edition. These contain the dedication to 'Izzu'd-Dín Shápúr b. 'Othmán (*cf.* Rieu, p. 463^a, second par.)

From the table of contents (ff. 6^a—8^a) this Persian version would appear to agree substantially with the Arabic original, but to contain also excerpts from Qazvíní's other work, the *Áthāru'l-Bilád.*

The colophon (on f. 242^a) gives the 16th of Jumádá II, A. H. 974 (= Dec. 29, A. D. 1566) as the date of transcription, but does not mention the name of the copyist.

MEDICINE.

N°. CXXVII. Mm. 2. 6.

ذخیرهٔ خوارزمشاهی

تصنیف زین الدین ابو ابرهیم اسمعیل بن حسن بن احمد بن محمّد الحسینی الجرجانی

The great Medical Encyclopædia entitled **Dhakhíra-i-Khwárazmsháhí**, compiled by Zeynu'd-Dín Abú Ibráhím Ismaʻìl b. Ḥasan b. Aḥmad b. Muḥammad el-Ḥuseyní el-Jurjání (d. A. H. 531 = A. D. 1136—7) for his patron Quṭbu'd-Dín Khwárazmsháh. See Hájí Khalfa, N°. 5794; Rieu, pp. 466—467; Ethé, col. 951—954.

This manuscript is defective both at the beginning and end. Of the first sheet of 8 leaves the first 2 leaves (ff. 1—2) have been cut away, evidently with a knife; and perhaps one entire sheet or more is lacking before this point. The manuscript begins (on f. 3^a) in the middle of ch. 6 of Guftár I of Book I with the words: —

این جهار دشمن را با هم بیامیخت و میان ایشان صلحی نهاد تا مدّتی که معلوم اوست سازندگی و سازکاری بدید آورد الخ

Guftár II of Book I begins on the last line but one of the next page (f. 3^b). The manuscript breaks of abruptly in the middle of ch. 7 of Guftár II of the *Tatimma*, or Supplement, so that the last 24 chapters of the work (ch. VIII—XXXI) are missing.

Ff. 572 (ff. 1—2 missing from the first sheet); 35.7 × 22.0 c.; 29 l. Written very neatly, but not always very accurately, in a small clear *naskh*, apparently of the 15th century. Headings in red. A complete table of contents is prefixed to each book and to each part of the supplement.

Book II begins on f. 43^a; Book III, part I, on f. 82^b; part II on f. 120^a; Book IV on f. 170^a; Book V on f. 190^a; Book VI on f. 234^a; Book VII on f. 473^b; Book VIII on f. 508^b; Book IX on f. 518^a; Supplement (*Tatimma*), part I, on simple drugs, on f. 533^b; part II, on compound medicaments, on f. 538^a.

No. CXXVIII. Add. 268.

اختیارات بدیعی فی الطّبابة

A work on materia medica, by ʻAlí ibnu'l-Ḥuseyn el-Anṣárí, known as Hájí Zeyn el-ʻAṭṭár, who lived at Shíráz in the latter half of the eighth century of the *hijra*. See Rieu, p. 469.

Ff. 317 (f. 1, blank, missing; ff. 2^a and 317 blank); 28.75 × 17.25 c.; 21—22 l. Handwriting not uniform, chiefly *naskh*. Headings in red. The author's name (as given above) occurs on f. 2^b, ll. 5 and 4 from foot. Copied by Mír Ḥasan el-Ḥuseyní of Garmrúd, A. H. 1103.

The work is divided into two parts, of which the first (f. 3^a) deals with simple, the second (f. 290^b) with compound medicaments. Both parts conclude with a colophon, but the date of transcription is given only in the first.

Begins: —

امداد حمد بیایحدّ و اعداد سپاس بیقیاس مبدعیرا که آثار ابداع او بر هر ورقی از اوراق و شاجری از اشجار سمت وضوع یافته و بر هر ثمری از اثمار و زهری از ازهار ایجاد او تافته

No. CXXIX. Gg. 2.12.

معدن الشّفاء سکندرشاهی

تصنیف بهوه بن خواص خان

The **Ma'danu 'sh-Shifá-i-Sikandarsháhí**, or "The-

saurus of Therapeutics", a treatise on Indian medicine, compiled from various Sanskrit works (enumerated on f. 9^a) by **Bhúvah b. Khawáṣ Khán**, and dedicated to Sikandar Sháh Lodí (reigned A. H. 894—923). See Rieu, pp. 471—473; Ethé col. 961; an article by Dr. Haas in vol. XXX of the *Z.D.M.G.*, pp. 630—642; and Dietz's *Analecta Medica*, p. 171.

Ff. 537 (ff. 1^a, 5^a—7^a, 536^a—537^b blank); 27.7 × 15.4 c.; 21 l. Written in a small, neat *naskh* hand between borders of blue and gold; headings in red. Transcribed by 'Abdu'l-Wahháb, in the year A. H. 1047 (= A. D. 1637—8) or A. H. 1147 (= A. D. 1734—5): —

بتاریخ شهر الاول ۱۳ روز] بناجشنبه کاتب عبد الوهاب
۱۴v
یهلیم (؟) سه شد

Ff. 1^b—4^b are filled with a table of contents. The Preface and Dedication begin on f. 7^b (which, with f. 8^a, is illuminated, and ornamented in the margins with a floral design in gold), and end on f. 9^b. The work itself is divided into 3 chapters (باب), each of which is subdivided into many sections (فصل).

Chapter I (ff. 9^b—101^b), on the scope and dignity of Medicine, in 32 sections.

Chapter II (ff. 101^b—130^a), on Anatomy and Physiology, in 9 sections.

Chapter III (ff. 130^a—535^b), on Pathology and Treatment.

FARRIERY.

No. CXXX. **Add. 307.**

[فرسنامه]

A treatise on farriery, based, as it would seem, on the *Sálihotra* (which is explicitly referred to on f. 44^a,

l. 11), but not exactly agreeing with any of the Persian versions of that work described by Rieu (pp. 480—484) or Ethé (col. 1075—1077). The manuscript is defective at the beginning, and no mention is made in what remains of it either of the title or the author's name.

Ff. 96 (ff. 1—16, 28—29, and 92—93 missing); 25,3 × 14.8 c., 15 l. Written throughout in an ugly but legible Indian *ta'líq*, which presents the peculiarity of marking with a double stroke not only every *gáf* but every *káf* (ك) also. Rude, but in some cases rather spirited, coloured illustrations occur on ff. 17^a, 17^b (2), 18^a, 18^b, 19^a, 21^b (2), 22^a, 23^a, 23^b (2), 27^a, 46^a (2), 46^b (2), 47^a, 90^b, 91^a, 91^b, 94^a, 94^b and 95^a.

The work is divided into 51 chapters (باب), most of which are subdivided into sections (فصل). The arrangement of the first six chapters is not clear: from f. 17^a (which is now the beginning of the manuscript) to f. 27 (which is followed by a lacuna of two leaves) the headings denote sections only, these extending from section 5 to section 61, and dealing, apparently, with the defects of horses. The first heading after this lacuna is section 2 (of Ch. VI, presumably). The remaining chapters begin as follows: — VII on f. 32^b. VIII on f. 33^a, IX on f. 33^b, X on f. 38^a, XI on f. 39^a, XII on f. 40^a, XIII on f. 40^b, XIV on f. 41^a, XV and XVI on f. 41^b, XVII on f. 42^a, XVIII on f. 42^b, XIX and XX on f. 43^a, XXI on f. 44^a, XXII on f. 45^b, XXIII on f. 48^b, XXIV on f. 53^b, XXV on f. 57^b, XXVI on f. 58^a, XXVII on f. 61^b, XXVIII on f. 62^a, XXIX on f. 63^a, XXX on f. 63^b, XXXI on f. 65^b, XXXII on f. 66^b, XXXIII on f 71^a, XXXIV on f. 75^a, XXXV on f. 75^b, XXXVI on f. 77^a, XXXVII on f. 78^a, XXXVIII on f. 79^a, XXXIX on f. 81^a, XL on f. 81^b, XLI on f. 82^a, XLII on f. 82^b, XLIII on f. 83^a, XLIV on f. 84^b, XLV on f. 86^a, XLVI on f. 87^a, XLVII on f. 87^b, XLVIII on f. 88^a, XLIX on f. 88^b, L on f. 89^a, and LI on f. 90^a.

The text ends, without date or name of scribe, on

f. 90^b, the remaining pages containing only coloured illustrations and explanatory notes. F. 95^b is written over with prescriptions.

The name of "C. Patrick, Surat, 1801" is inscribed on the last page but one and in the middle of the book. The Latin names of some of the plants mentioned in the text have been added here and there in the margin in a small, neat hand.

GEOMETRY, GEOMANCY, AND MAGIC.

N°. CXXXI. Dd. 6. 91.

Ff. 114 (ff. 1^a, 16^b—20^b, 31^a, 51^a—55^a, 101^b—112^a, and 113^b—114^b blank); 17.5 × 13 c.; 13 l. Written throughout in a small, clear, legible *ta'liq*, except the pages after f. 94^a, which contain notes and formulæ written for the most part in a sort of Turkish *ruq'a*.

Contents: —

I. (ff. 1^b—16^a). A Treatise on the Quadrant, in Arabic, by Jamálu'd-Dín 'Abdu'lláh el-Márdíní, beginning: —

قال الشيخ الامام الفقيه العلّامة جمال الدين عبد اللّه المارديني
الحمد للّه فاطر السموات و مبدع المخلوقات و مدبّر الكاينات
و الصلوة على رسوله المبعوث باعظم الآيات المنعوت باحسن الصفات
صلّى اللّه عليه و على آله و صحبه الطيّبين الطاهرين و بعد
فهذه ورقات فى العمل بربع الدايرة الموضوع فيه المقنطرات مشتملة
على مقدّمةٍ و عشرين بابًا آلخ

Dated in the colophon Rajab, A. H. 895 (May-June, A. D. 1490). A. similar work by the same author is described in the *Cat. Cod. MSS. Orient. in Mus. Brit., pars II*, p. 192, CCCCVII, II and III.

II. (ff. 21^a). A few astrological notes in Persian. Be-

neath the heading (مطالع بروج در عرض مآ) stand the names of the 12 signs of the zodiac arranged in order in two lines. Under each is a symbol which in the subjoined text replaces the full name of the sign. The text begins: —

فرض کردیم که مطالع سنح [جوزا] است میخواهیم که بدانیم که گاهی که سنح مطالع باشد طالع کدام جوز باشد....

III. (ff. 21*b*—30*b*). Another treatise on the Quadrant in Arabic, beginning: —

الحمد للّه ربّ العالمين و الصلوة على خير خلقه محمّد و آله اجمعين الطّيّبين الطاهرين و بعد فهذه رسالةٌ فى معرفة العمل بالربع المقنطرات مرتّبةٌ على مقدّمةٍ و عشرين ابواب امّا المقدّمة فى تسمية الرسوم الخ

As a matter of fact the tract, which is complete, contains only 19 chapters. The author's name is not mentioned: he may very possibly be Badru'd-Dín Muḥammad b. Muḥammad b. Aḥmad el-Ghazál el-Márdiní. *Cf. Cat. Cod. MSS. Orient. in Mus. Brit., loc. cit.* Dated A. H. 895.

IV. (ff. 31*b*—49*a*). Another similar treatise, in Arabic, by Muḥammad b. Maḥmúd el-'Umarí el-Edirnawí, in twenty chapters. Begins: —

الحمد للّه ربّ العالمين والصلوة على سيّدنا محمّد و آله اجمعين و بعد فانّه يقول العبد الفقير الى اللّه الودود محمّد بن محمود العمرى الادرنوى عفى عنهما انّه ليس فى الآلات الارتفاعية ما يعمل به جميع الاعمال فى عروض باوضح طرق الخ

Also dated A. H. 895.

V. (ff. 49*b*—50*a*). Some verses and a prescription for making *ma'jún* in Turkish. On f. 50*b* are 2 *beyts* in Persian and 3 in Arabic.

VI. (ff. 55*b*—94*a*). A treatise, in Persian, on Geomancy (علم رمل or علم نقطه). Begins (after the short doxology): —

امّا بعد روایت کنند از متقدمان و حکما که علم نقطه یعنی رمل علم دانیال پیغمبر بوده‌است و معجز وی آن باید که طبایع خانها و طبایع عناصر نیکو نیکو بداند که هر خانه چه طبیعت دارد و هر شکل در هر خانه چه فعل کند و چه دهد و چه ستاند الخ

Dated *Rabi'u'l-avval* 13th, A. H. 891 (= March 19th, A. D. 1486).

Of the remaining leaves, ff. 94*b*—97*b* contain sundry notes and memoranda, chiefly in Turkish; f. 98*a* a list of the unlucky days in each month; ff. 98*b*—101*a*, more notes in Turkish on Geomancy; and ff. 112*b* and 113*a* tables of the letters in the *abjad* order with the numerical value of each. The other leaves are blank, or merely scribbled on.

No. CXXXII. Dd. 12. 5.

Ff. 48 (ff. 4*a*, 17, 18*b*—20*a*, blank; f. 48, blank, missing); 17.7 × 11.1 c. A manuscript containing various prayers and religious formulæ in Arabic, with explanations in Turkish and Persian. The principal contents are as follows: —

Ff. 2*a*—3*b*. A prayer against sickness and madness, in Arabic, beginning: —

بسم اللّه الرّحمن الرّحيم، بسم اللّه و اللّه اكبر، ايّها المَلكان الاكبران نعوذ باللّه عمّا قضى اللّه ربّى و ربّكما و خالقى و خالقكما من جميع الآفات الخ

Ff. 4*b*—7*a*. شرح دعاء اسم اعظم الشّريف (Turkish).

Ff. 7^a—9^a. دعاء اسم اعظم (Arabic).

Ff. 9^a—9^b. شرح خواصّ حروف تهاجّی (Turkish).

Ff. 10^a—11^a. هذا حروف التهاجّی (Arabic). In this each letter of the alphabet is associated with a verse of the Qur'án beginning with that letter.

Ff. 11^a—12^b. A talisman (هیکل) in Arabic, with its explanation in Turkish.

Ff. 12^b—14^b. شرح دعاء جمیل (Turkish).

Ff. 15^a—16^b. دعاء جمیل (Arabic).

Ff. 20^b—28^a. The "Morning Prayer" (دعآء الصّباح), ascribed to 'Alí b. Abí Ṭálib, Arabic text written in *naskh*, and fully pointed (5 lines to the page), with Persian interlinear translation written in red, in *ta'líq*. The Arabic begins: —

اَللّٰهُمَّ يَا مَنْ دَلَعَ لِسَانَ الصَّبَاحِ بِنطقِ تَبَلُّجِهِ اَلخ

The Persian translation begins: —

بار خدایا ای آنکه بیرون آورده زبان صباح را بسخن گفتن کشادگی او اَلخ

Ff. 29^b—46^b. A prayer (in Arabic) to be used after the visitation of an Imám's tomb, entitled: —

دعآءٌ یدعی به بَعْدَ الصَّلٰوة مِنْ زیارة کلّ امام

Beginning: —

اَللّٰهُمَّ اِنّی زُرْتُ هٰذَا الامام مُقِرًّا بِاِمَامَتِهِ اَلخ

Not dated; probably 17th century. Some notes in Latin and other European languages are written in the margins and on the blank pages.

No. CXXXIII. Dd. 12. 10.

Three treatises on the Occult Sciences, the first and

third on Geomancy (علم رمل), the second on the mystical virtues of the Letters.

Ff. 98 (ff. 1—8 missing; f. 28^b blank; ff. 48—54 missing; ff. 58, 60^b—65^b, and 98^b blank), 18.0 × 12.0 c.

The *first treatise* (on Geomancy) is defective at the beginning, the first 8 leaves having been lost. F. 9 (thus numbered by the scribe or a former possessor) begins abruptly as follows: —

نوعست یکی رباعی است و او آنست که جمیع نقاط او چهار باشد و آن منحصرست در طریق دویم ثمانیست و آن آنست که جمیع نقاط او هشت باشد و آن منحصرست در جماعت سیوم سداسیست و آن آنست که جمیع نقاط او از فرد و زوج شش باشد الخ

This treatise ends on f. 27^a, and is dated Jumáda 'l-ákhir 27th, A. H. 1012 (Dec. 2nd, A. D. 1603). The name of the scribe is barely legible. It seems to read رحمی کیلامی. Ff. 27^b—28^a contain a few remarks and notes on the science of Geomancy.

The *second treatise* (on the science of the Letters) begins on f. 29^b. From the short preface we learn that its title is اسرار الحروف ("Mysteries of the Letters"), and that is was composed by Ghiyáthu'd-Dín 'Alí b. 'Alí Amírán el-Ḥuseyní el-Iṣfahání (concerning whom see Rieu, pp. 439^b—440^a) for Prince Abú Bekr, son of Abú Sa'íd Mírzá Gurgání (see Rieu, pp. 103^b, 644^a) in the year A. H. 870 (A. D. 1465—6). It begins: —

تا سلطان ناطقهٔ انسان که علت ایجاد کون و مکان است در مهد چار بالش طبایعی و ارکان از ادیب الرحمن علّم القرآن خلق الانسان علّمه البیان، سر نوح حروف ابجد فرقانی را که قوالب ارواح معانیست تعلّم نموده الخ

Ends on f. 57^b with the following verses, which form the خاتمه: —

درین فن قبل ازین چندین رسایل،
رقم زد کلک ارباب فضایل،
ولی اکثر ز تعریفات مشهور،
ز نقصان نیست خالی واز خلل دور،
حقیری اندر ایسن نظم محقّر،
که بر لوح بیان آمد مصوّر،
بوجهی کرد تعریف عملها،
که زایل گشت اکثر آن خللها،
پیء تاریخ آن از عالم غیب بود
رسیده نسخهٔ موزون بی عیب،
قبول خاطر اهل هنر باد،
بخوبی در همه عالم ثمر باد،

The text of this treatise ends here, as indicated by the word تمّت following the verses, and is followed by the text of a letter written by Khwája Burhánu'd-Dín Abú Naṣr Pársá, for which, apparently, the author is indebted to the illustrious Jámí, whom he calls "his Master and Patron" (مخدومی و مولوی). This letter occupies 13 lines. Ff. 59^a—60^a are inscribed with an Arabic prayer written in an unformed *naskh* hand.

The *third treatise*, written entirely on paper of a reddish hue, occupies ff. 66^a—98^a. It is without title or colophon, and begins as follows: —

الحمد للّه ربّ العالمين، و الصلوة على رسوله محمّد و آله اجمعين،
امّا بعد این کتاب در بیان رمل و احکام این کتاب ببیان
مثال بزرگ اینست الخ

The last blank page (f. 98^b) bears the following inscription: — "Ex dono Doctissi Humanissiq viri D. M. Crow".

No. CXXXIV.

Add. 223 (Lewis 41).

A collection of Talismans, Charms, and Incantations, of which the first part (ff. 4^b—19^b) is partly in Arabic, but chiefly in an unintelligible jargon, probably akin to the *Balaybalan* described by De Sacy (*Not. et Extr.*, vol. IX, pp. 365—396); and the second part (ff. 20^a—78^a) chiefly in Persian.

Ff. 83 (ff. 1^a—4^a, 78^b—83^b, blank); 20.1 × 15.1 c.; 11 l. Written partly in *naskh*, partly in *ta'liq*. Headings in red; no date.

Begins: —

بسم اللّٰه الرحمن الرحيم فبه نستعين،
رَسُوْلُ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمْ تِرُوَ لَمَانَارْ يَانَا مُرُوْنْ اِنْتَ دُعَاوَىْ
اُوْتِنَالْ يِيْلُ تَلَمُرَيْلْ آلخ

The first 19 leaves contain little that is intelligible, save texts in Arabic interspersed amongst the above gibberish. The Persian part begins at the top of f. 20^a as follows: —

باب در بیان دانستن دوازده بروج که مردمان بر کدام بروج تعلق دارد نام خود و نام مادر خود بشمرد دوازده دوازده طرح کنی اگر یکی ماند حمل باشد دو ماند ثور باشد آلخ

The text on f. 36^a is headed از کتاب مفتاح. The book contains many magical figures and cabalistic squares, and spells for all manner of purposes, *e. g.* guarding crops from excessive heat; driving away mice, etc.

No. CXXXV. Add. 1086.

نسخه‌های کیمیا

Ff. 162 (f. 11 missing; ff. 12—16 wrongly arranged,

so that they now stand 12, 15, 13, 14, 16; ff. 40, 47, 70, 76, 82, and 91 missing); 12.1 × 8.8 c.; 15 l.

This little manuscript, written throughout in a minute *nasta'liq* hand (apparently in Afghanistan), and devoid alike of title, colophon, preface, and date, contains a large collection of prescriptions and formulæ, apparently of an alchemical character, each of them being, as a rule, headed ترکیب, in red. The order of the leaves and the number actually missing is in some cases doubtful, since it is not always possible to make out the collation.

On the outside of the cover is written "*Cabul. 16th Sepr., 1842. J. Sullivan*". Under this are the initials of a regiment, half obliterated, of which the letters "*Lt Dns*" (Light Dragoons?) seem to form part. In the margin of f. 6*b* is written, in the same hand, "*Ameen-Oole-Khan.Chief of the Logur Valley. a Ghilzie*"; and in the margin of f. 7*a*, "*Mahomed-Sha-Khan. Chief of Lughman Vale. a brother of Dost Mahommed.*" The manuscript was presented to the Library by Prof. Wm Wright.

The original formulary begins on f. 4*b* (partly destroyed at the upper corner), with a series of formulæ headed ترکیب جفت and ترکیب خالص. Many of the words and measures are not properly Persian, and appear to be Pushtú. As a specimen one of these formulæ (so far as it is legible) is transcribed here from f. 12*b*: —

دیگر ترکیب زر چنین است که یك شیشه آتشی گرفته و از موی بالغ دختران پر کرده و تحت او یك سوراخ مثل سوزن کرده و هر طرف بالای شیشه بغیر از سوراخ کل حکمت کرده و یك کتوری در میان زمین کنده کرده نهاده و در میان کتوری یك پسه (?) نهاده و آن شیشه‌را بالای کتوری چنان بنهد که سوراخ بالای پسه (?) باشد و آتش سخت از اخگر خوب بدهد و آن موی‌های جوش خورده از آن تیل بر آمده

بالای پسه (?) افتیده خواهد شد وقتی که سزد شود بکشد اشرفی خواهد شد مجرّب است،،

The formulary ends on f. 158*b*, but the (originally blank) leaves at the beginning and end are for the most part covered with similar formulæ written in different hands.

SCIENCE OF SWORDS. — PHYSIOGNOMY.

No. CXXXVI. Add. 418.

رسالهٔ شمشیر شناسی مسمّی بـه تائیـد بصارت تصنیف لطف اللّه متخلّص بنثار ❀ رسالهٔ دلائل الفراست تصنیف محمّد میرزا خان

Ff. 32 (ff. 1*a*, 23*b*—25*a* blank); 24.0 × 14.5 c.; 15 l. Written in good *ta'liq*, headings and overlines in red. Transcribed in A. H. 1227 (A. D. 1812). Contains two separate treatises, *viz.*: —

(I) **Risálé-í-shamshír-shinásí** (ff. 1*b*—23*a*), a treatise on swords, and the characteristics, peculiarities, and virtues of their different kinds, by **Luṭfu'lláh**, poetically called **Nithár**, and also known as Nuṣratu'lláh Khán. Begins: —

بسم اللّه الرحمن الرحیم

و الثنا که مدح فرزند بر حقش میرزا جلال اسیر معتقد فقیر،، عندلیب کل ثنایش وحی،، چند بگویم نمیتوان گفتن،، امّا بعد ذرّهٔ بیمقدار لطف اللّه تخلّص نثار مخاطب نصرت اللّه خان صفحهٔ چند هرنگ نامه اعمال خویش داشته الخ

The author proceeds to say that, though all save

the remembrance of God is unprofitable and a waste of life, yet, inasmuch as courage in battle, more especially against the infidels, is a noble thing, approved alike by God's Word, the Prophet's sayings, and the example of 'Alí b. Abí Ṭálib, he has decided to set down in this treatise what he had learned from his maternal uncle Mírzá Faḍlu'lláh, Seyyid Mír Sháh, and others, as to the qualities and virtues of the different kinds of swords, a subject, he adds, which has hitherto received less attention than other branches of the art of war. In this undertaking he was encouraged and helped by Mír Aḥmad Ni'matu'lláhí, known as Multafit Khán. The name of the work, تائید بصارت ("The help to discernment") was chosen by him because the sum of the letters composing this title gives the date of composition (A. H. 1118), as is explained in the following verses (f. 2*b*): —

این نسخه مسمّی است بتائید بصارت،
عینک بودش آئینه بر چشم تعقّل،
گنجی بود از گوهر در یافت درین بحر،
باید که به بینی بتامّل نه تجاهل،
ادراك ترا هیچ طرف شبهه نماند،
گر با عدم فهم نباشی متقابل،
تعجیل و تعلّل بمزاجت ندهی راه،
پیوسته درین کار ضرور است توغّل،
روشن کنم از تسمیه اش لطف دگر هم،
تائید بصارت شده تاریخ ترسّل،

The author concludes his preliminary remarks by saying that since it is in India generally and the Deccan in particular that a knowledge of the qualities of good swords exists, therefore he uses the Indian termino-

logy of the art without attempting to render the technical terms thereof into Persian. This transcript was concluded on Ṣafar 13th, A. H. 1227 (= Feb. 27th, A. D. 1812). Name of copyist not mentioned.

(II) **Risálé-i-Dalá'ilu'l-Firásat** (ff. 25*b*—32*b*), a treatise on Physiognomy, by Muḥammad Mírzá Khán. Begins: —

الحمد لله الذی جعل الفراست (*sic*) مصباحاً للحقایق و مفتاحاً للدّقایق الخ .. امّا بعد بندهٔ ضعیف و حقیر سراپا تقصیر راجی الغفران محمّد مرزا خان مختصری در علم فراست از اقوال کرامت منوال حضرت میر سیّد علی همدانی محبوب ربّانی قدس سرّه که در کتاب ذخیرة الملوك مرقوم فرموده اند و از کتاب تحفة النصائح که درآن فصلی از اقوال حکمای متقدّمین نوشته است منتخب نموده بعبارتی مختصر تسهیلاً للحفظ و مقبولاً للطبع مشتمل بر مقدّمه و دو باب و خاتمه مرتّب گردانید و مسمّی بدلایل الفراست کرده تا حضرات سلاطین والاتبار و امرای ذوی الاقتدار و عقلای هوشیاررا دستور العمل باشد".

Of the two works from which the author compiled this treatise, the *Dhakhíratu'l-Mulúk*, by Amír Seyyid 'Alí b. Shihábu'd-Dín b. Mír Seyyid Muḥammad el-Ḥuseyní of Hamadán (d. A. H. 786), is described at p. 447*b* of Rieu's *Catalogue*; and the *Tuḥfatu'n-Naṣá'iḥ*, by Yúsuf Gadá (A. H. 752), at pp. 124—5 of Pertsch's *Berlin Catalogue*. Contents: —

مقدّمه در بیان آنکه ملحوظ داشتن آن اوّل درین علم مشروط است بدانکه الخ (f. 25*b*)

باب اوّل در فراست شرعی"، (f. 26*b*)

باب دویم در بیان فراست حکمی"، (28 sections) (f. 27*a*)

خاتمه (f. 32*a*)

Date of transcription, Ṣafar, A. H. 1227 (= Feb.—March, A. D. 1812). Name of copyist not mentioned.

AGRICULTURE.

No. CXXXVII. Add. 887.

کتاب زراعت

Kitáb-i-Zirá'at (the Book of Agriculture), a treatise on Indian agriculture.

Begins: —

از حکمت ربانی وز فیض خور و باران
شد سنگ گران قیمت غلات شده ارزان
غلات که ارزانست شد زندگی عالم
و ان لعل گران قیمت زیبد بسر شاهان

Ends: —

تمام شد کتاب زراعت در سنه ۱۲۱۶ هجری

The title of the work occurs only in the colophon.

Ff. 18 (last two blank); 31.0 × 21.0 c.; 13 l.

Written in a legible but ugly Indian *ta'liq* in the year A. H. 1216 (A. D. 1801—2). The contents are briefly as follows: —

F. 1*b*. Exordium.

F. 2*a*. On the seasons for sowing, and the relations between the Indian, Persian, and English months.

Ff. 2*b*—3*b*. Comparative table of the Indian, Persian, and English months; list of the 27 Hindú *pakhs* which make up the year; lists of the cereals and vegetables which can be sown in the different seasons.

F. 4*a*. کیفیت کاشتن و درو ساختن اجناس فصل برساتی یعنی بهدوی

(Of what is to be sown and reaped during the rainy season).

F. 6^{b}. کیفیت کاشتن و درو ساختن فصل زمستانی یعنی فصل خریف

(Of what is to be sown and reaped during the winter or autumn season).

F. 10^{a}. کیفیت کاشتن و درو ساختن فصل تابستانی یعنی ربیع

(Of what is to be sown and reaped during the summer or spring season).

F. 15^{a}. کیفیت اقسام ترکاری و فالیز و زمین قند که در فصلربیع پیدا میشود

(Of the different kinds of vegetables, melons, and sugar-canes produced during the spring season).

A copy of this work (dated A. H. 1217) appears to form past of the contents of the British Museum MS. Or. 1741. See Rieu's *Catalogue*, p. 1013^{b}, I.

Presented by the late Dr. William Wright, Dec. 3rd, 1873.

LEXICOGRAPHY.
PERSIAN DICTIONARIES.

No. CXXXVIII. Oo. 6. 61.

مؤيّد الفضلاء

The **Mu'ayyidu'l-fuḍalá** ("Scholars' aid"), a dictionary of Persian and Arabic words explained in Persian. See Rieu, p. 494; Ethé, col. 1006. The author's name, Muḥammad b. Lád, occurs on f. 1^{b}, l. 13.

Ff. 254 (f. 1^{a} blank, f. 232 missing); 20.7 × 14.0 c.; 25—26 l. Dated Sha'bán, A. H. 1074 (March, A. D. 1664). Written in a bad *nasta'líq* hand, the words ex-

plained, sections, etc., in red. A good deal wormed and mended, especially the last page, whereby a great portion of the colophon is rendered illegible. The transcription seems to have been effected very hurriedly, for the scribe states in the colophon that he worked at it without remission for two months and some days "not distinguishing night from day". In an inscription on the blank page at the beginning the book is described as —

لغات مویّد الفضلاء در لغت عربی و ترکی و پهلوی و دری معه مرکّبات و مفردات،

No. CXXXIX. Oo. 6. 8.

كشف اللّغات و الاصطلاحات

تصنيف عبد الرحمن بن احمد سور

The **Kashfu'l-Lughát wa'l-Iṣṭiláḥát**, a dictionary of Arabic and Persian words, with especial reference to the terminology of the Ṣúfís, by 'Abdu'r-Rahmán b. Aḥmad Súr. See Rieu, p. 495; Ethé, col. 1006—1007.

Ff. 620 (ff. 1^a, 620^{a-b}, blank); 25.8 × 16.5 c.; 19 l. Written in fair *ta'líq*, the words explained being in red. The Arabic paging is wrong by 10 from f. 430 (numbered 440) onwards. The manuscript was transcribed partly by Sheykh Pír Muḥammad, poetically surnamed *Mu'nis* (شیخ پیر محمّد عرف شیخ بولا متخلّص بمونس), partly by Dúst Muḥammad Qásim b. Sheykh Barkhúrdár; and concludes with two pages of panegyric on the former by the latter, which contain an account of the apportionment of the labour, and the date of completion, Muḥarram 11th, A. H. 1103 (= Oct. 3rd, A. D. 1691), corresponding to the 35th year of Awrang-Zíb's reign.

Begins: —

الحمد لله ربّ العالمين . . . . امّا بعد حمد و صلوة میگوید اضعف العباد و خادم الفقراء فقیر حقیر بنده ربّ غفور عبد الرحیم ابن احمد سور آلخ

No. CXL. **Oo. 6. 6.**

فرهنگ جهانگیری

The **Farhang-i-Jahángírí**, a well-known lexicon of Persian words explained in Persian, by Jamálu'd-Dín Ḥuseyn Injú b. Fakhru'd-Dín Ḥasan of Shíráz, completed in A. H. 1017. See Rieu, pp. 496—498; Ethé, col. 1011—1014.

Begins: —

آنکه بر لوح زبانها حرف اوّل نام اوست،
آن همی گوید اله ایس ایزد و آن تنگری،

Ff. 448 (f. 1*a* blank); 30.2 × 17.5 c.; 25 l. Written in a neat, clear *ta'líq*, except ff. 153—278, which are in another and much less graceful hand. Headings and words explained in red.

Transcribed for 'Abdu'l-Ghafúr Khán b. Muqím Khán of Aḥmad-nagar, by 'Abdu'l-Ḥafíẓ b. Ḥáfiẓ Aḥmad, in the 44th year of the reign of Awrangzíb 'Álamgír, A. H. 1111 (= A. D. 1699—1700).

No. CXLI. **Add. 190 (Lewis 11).**

فرهنگ جهانگیری

Another copy of the **Farhang-i-Jahángírí**.

Begins as usual: —

آنکه بر لوح زبانها حرف اوّل نام اوست آلخ

Ff. 460 (ff. 1*a*—2*a*, 458*b*—460*b* blank); 27.7 × 15.6 c.;

25 l. Written in a small, good Persian *ta'líq* between borders of blue and gold; headings in red.

In the colophon on f. 458^a the date of completion is given as Sha'bán 14th, A. H. 1066 (= June 7th, A. D. 1656), and the name of the copyist as Sháh Salmán b. Mír Muḥammad el-Ḥuseyní of Shíráz.

The chronogram giving the date of completion (A. H. 1017 = A. D. 1608—9), as given by Rieu (*loc. cit.*), occurs on f. 458^a.

No. CXLII. Add. 191 (Lewis 12).

مجمع الفُرس سروری

The **Majma'u'l-Furs**, a well-known dictionary of Persian words explained in Persian, composed by Muḥammad Qásim b. Hájí Muḥammad Káshání, commonly called Surúrí, and completed in A. H. 1008 (= A. D. 1599—1600). See Rieu, pp. 498—500; Ethé, col. 1009—1111.

Begins as usual: —

ابتداء کلام هر دانشمند سخنور و انتهای سخن هر خردمند هنرور آلخ

Ff. 320 (ff. 1^a—2^a, 316—320 blank; f. 317, blank, missing); 25.5 × 15.5 c.; 19 l. Written in a small, fairly good *ta'líq* by 'Alí Naqí b. Mírzá Jamál(?), and completed on Thursday the 15th of Rabí' I(?), A. H. 1056 (= May 1st, A. D. 1646). Headings, etc., in red. The appendix on the *Isti'árát* occupies ff. 314^b—315^b. The draft of a Persian letter occupies ff. 318^b—319^a.

No. CXLIII. Add. 188 (Lewis 9).

برهان قاطع لمحمّد حسین بن خلف تبریزی

The celebrated Persian dictionary entitled **Burhán-**

i-Qáṭi', compiled by Muḥammad Ḥuseyn b. Khalaf-i-Tabrízí, poetically surnamed **Burhán**, in A. H. 1062 (= A. D. 1652). See Rieu, p. 500.

Ff. 508 (ff. 1[a] and 508[b] blank); 33.0 × 19.0 c.; 25 l. Written in a neat, legible *ta'líq*, the words explained being in red. Dated A. H. 1111 (= A. D. 1699—1700). Copyist: — Murtaḍa-Qulí Beg. On f. 1[a] is imprinted the seal and superscription of one Mu'izzu'd-Dín Muḥammad.

Begins as usual: —

ای راه نما بهر زبان در افواه،
یزدان و کرسطوسی و تانکری و اله،

Nos. CXLIV—CXLV.
Add. 181 and Add. 182 (Lewis 2 and 3).

برهان قاطع

The **Burhán-i-Qáṭi'**, a well-known Persian Dictionary by Muḥammad Ḥuseyn b. Khalaf et-Tabrízí, poetically surnamed **Burhán**. See Rieu, p. 500.

One volume of ff. 504, bound in two, of which the first contains ff. 1—252 and goes down to the word دستگیر, while the second includes ff. 253—504, and extends from the word دست لاف to the word یعقوب. Ff. 1[a] and 504 are blank. The leaves measure, in vol. I, 39.5 × 25.2 c.; and, in vol. II, 39.0 × 25.2 c. As far as f. 381 inclusive the pages contain 25 lines each; after that 19 or 20 lines only.

There is no colophon, date, or scribe's name. The writing, a clear but ugly Indian *ta'líq*, appears to be of the last century. The words explained are written in red.

No. CXLVI. Oo. 6.5.

فرهنگ رشیدی

تصنیف عبد الرّشید بن عبد الغفور الحُسینی المدنی التتوی

The **Farhang-i-Rashídí**, a well-known Persian dictionary by 'Abdu'r-Rashíd b. 'Abdi'l-Ghafúr el-Ḥuseyní el-Madaní et-Tataví, who lived till about A. H. 1069 (= A. D. 1658—9). See Rieu, pp. 500—501; Ethé, col. 1016.

Ff. 283 (ff. 1, and 282*b*—283*b* blank); 32.3 × 20.7 c.; 23 l. Written in an ungraceful but legible *ta'líq*; headings and words explained written in red. The Arabic pagination begins on f. 2, and is one behind the English as far as f. 226, where it stops; except that on ff. 123—126 the English and Arabic paginations correspond, and that ff. 127—130, though now standing in right order, are wrongly numbered in Arabic.

Begins as usual: —

ستایشی کہ آرایش سرنامهٔ هر سخن و پیرایش دیباچهٔ هر نو [و] کهن الخ

The manuscript was transcribed for Gharíb Dás b. Prithí-Mal by Gadá Beg b. Mírzá Beg, Moghul, of the Bahárlú Turcomans, domiciled in Sháh-Jahán-púr; and completed on Wednesday, the 9th of Jumáda II, A. H. 1119 (= Sept. 7th, A. D. 1707). Like all known copies, it lacks the *Khátima*.

No. CXLVII. Add. 795.

سراج اللّغة . جواب شافی

Ff. 130 (ff. 1*a*, 106*a*—109*a*, and 130*b* blank); 24.7 × 15.3 c.; 21 l. in the first part (ff. 1*b*—105*b*), which con-

tains the *Siráju'l-Lughat;* 14 l. in the second (ff. 109^b—130^a) which contains the *Jawáb-i-Sháfí*. The former has no date; the latter is dated Rajab A. H. 1190 (Aug.—Sept., A. D. 1776).

I. The **Siráju'l-Lughat** (ff. 1^b—105^b), second part (دفتر دویم), containing explanations of rare words, metaphors, and expressions employed by modern Persian poets, and not to be found in ordinary dictionaries, such as the *Farhang-i-Jahángirí*, *Burhán-i-Qáṭi'*, etc. These words and expressions are divided into two classes, the first such as are for the most part ignored or misunderstood by the people of India; the second such as are understood, but of which the correctness is questioned. Concerning the author, Sirájuʼd-Dín 'Alí Khán, poetically surnamed *Árzú*, see Rieu, pp. 501—2; Sprenger's *Oude Catalogue*, pp. 132—4. He was born at Akbar-ábád in A. H. 1101 (A. D. 1689—90), and died in Lucknow on the 23rd of Rabí' II, A. H, 1169 (Jan. 26th, A. D. 1756). Begins: —

اما بعد حمد واضح جمیع لغات . و صلوة بر افصح و افضل موجودات . میگوید فقیر کثیر التقصیر سراج الدین علی ارزو تخلص که این دفتر دوم است از کتاب سراج اللغة در بیان الفاظ و اصطلاحات شعرای متاخر که داخل هیچ کتاب لغت مثل فرهنگ جهانگیری و سروری و برهان قاطع و غیرها نیست

Ends: —

آغاز هر فقرهاش چون مطلع وصال ماهرویان سمن سیما و پایان هر سخنش مانند مقطع هجران پری پیکران دلربا من تصنیف محقق زمان و مدقق دوران شیخ سراج الدین علی خان آرزو تخلص ✿✿✿ تمام شد

The words and expressions are arranged alphabetically throughout.

II. The **Jawáb-i-Sháfí** (ff. 109^{b}—130^{a}), by **Vá-rasta** (Siyál-Kótí Mal of Lahore: see Rieu, p. 503), containing a defence of certain expressions employed by Ḥakím Beg Khán, poetically surnamed *Ḥákim*, in his verses, which had been criticised by Siráju 'd-Dín 'Alí Khán, the author of the above-mentioned *Siráju'l-Lughat*. Vá-rasta says in his preface that when Ḥakím Beg Khán came from Delhi to Lahore in A. H. 1163 (A. D. 1750) he paid him a visit, and was shewn a copy of his friend's *díván*, in the margin of which were inscribed a number of Siráju'd-Dín's unfriendly criticisms. These he was requested by Ḥákim to answer, and accordingly, in response to his urgent entreaties, he composed this treatise, wherin he vindicates the usages condemned by Siráju'd-Dín.

Begins: —

بعد حمد خدای که ذات مقدّسش از جمیع نقایص مبرّا و حکمت بالغه‌اش از همگین عیوب معرّاست . بر ضمیر منصفان حق منش حق جو مخفی نماند که در شهور سنه هزار و صد و شصت و سه هجری که خان سخندان حکیم بیگ‌خان حاکم تخلّص از دهلی بلاهور تشریف فرمود بنده وارسته بحکم دیرین محبت‌ها بدیدن خان سری کشیدم الخ

Ends: —

تمت تمام شد رساله موسوم بجواب شافی مسئول خان آرزو که صفحات دیوان حاکمرا نشانه تیر ملامت نموده وارسته لاهوری محرر ساخته تحریر چهارم ☆

شهر رجب المرجب سنه ۱۱۹۰ هجرة النبوة صلی الله علیه و سلم.

N°. CXLVIII. Add. 2986.

رسالهٔ مختصر در حلّ لغة باشعار معتبر
لحسین بن عبد الصّمد الجباعی(؟)

A compendious dictionary of Persian words, illustrated by citations from the poets, compiled by **Ḥuseyn b. 'Abdi 's-Ṣamad**. A Persian note on f. 1*a* describes it as the *Kanzu'l-Lughát* of *Mír Muḥammad 'Alí Mash-hadí*, but that this is an error appears from the words immediately following the short doxology (f. 1*b*, ll. 5—7): —

و بعد چنین گوید بندهٔ قلیل البضاعة عدیم الاستطاعة حسین ابن عبد الصمد الجباعی(؟) که این رساله ایست مختصر در حل لغة باشعار معتبر . . .

The doxology, with which the book opens, begins: —

شکر و سپاس افزون از حدّ و قیاس مر معبودی‌را لایق و سزاست آلخ

Ff. 152 (f. 1*a* blank; f. 8 missing; f. 62 missing; ff. 63—72 misplaced so that they stand in the following order — 63, 65, 64, 67, 66, 69, 68, 71, 70, 72; f. 80 missing; ff. 115—119 misplaced so that they stand — 116, 118, 115, 117, 119; f. 135 missing); 19.8 × 11.4 c.; 15 l. Written in fair *nasta'líq*; the words explained are written in red, and are arranged primarily in chapters (*báb*) according to the final letter, and secondarily, within each chapter, in sections (*faṣl*) according to the initial letter.

It appears from the compiler's preface that his principal sources were Muḥammad b. Hindúsháh and Shams-i-Fakhrí.

Date of transcription, Sha'bán, A. H. 1009 (= Feb., A. D. 1601). The first leaf is supplied in a later hand.

ARABIC-PERSIAN DICTIONARIES.

N°. CXLIX.

Add. 193. (Lewis 14[a]).

تاج المصادر

The **Táju'l-Maṣádir**, a Persian dictionary of Arabic infinitives, by Abú Ja'far Aḥmad b. 'Alí el-Maqqarí el-Beyhaqí. See Hájí Khalfa, vol II, p. 93, N°. 2054; *Cat. Cod. Arab. Mus. Brit.*, p. 469[a], *c*; Ethé, col. 980.

Ff. 306 (ff. 1[a], 131[a], and 306[b] blank); 25.0 × 14.4 c.; 17 l. Written in a fair *naskh* hand, the words explained being in red. There is a colophon on f. 130[b], at the end of the first part, dated Muḥarram 19th, A. H, 1111 (= July 17th, A. D. 1699); and another at the end of the book (f. 306[a]) dated Friday, 23rd of Rabí' I, A. H. 1111 (= Sept. 18th, A. D. 1699). In the latter the scribe's name is given as Faqíh Muḥammad, commonly called Fatḥ-Muḥammad b. Faqíh Aḥmad b. Faqíh Muḥammad b. Faqíh Ḥuseyn b. Faqíh Ḥamza b. Qáḍí 'Abbás. From a seal on f 1[a] and a note on f. 131[a] the book appears to have belonged formerly to a Sheykh of the Qádirí order of dervishes.

Begins: —

الحمد لله رب العالمين حمداً يفوق الشكر نحمده على السراء و الضراء الخ

N°. CL. Oo. 6. 44.

نصاب الصّبيان از تصنيف ابو نصر فراهى

The well-known **Níṣábu'ṣ-Ṣibyán**, or Arabic-Persian rhymed vocabulary of **Abú Naṣr Faráhí.** See Rieu, p. 504[a], IV; and Ethé, col. 980 *et seq.*

Ff. 24 (ff. 1[a] and 24[b] blank); 23.7 × 15.5 c.; 16 l.

Written in fairly good *ta'liq*. The letters ع and ف are written in red under the words in the glossary to indicate whether they are Arabic or Persian.

A short prose preface (2 lines of Arabic doxology, 5 lines of Persian, explaining the object of the work) is prefixed to the rhymed vocabulary.

No. CLI. Add. 241 (Lewis L).

نصاب الصبیان . رساله در تواریخ و غیره

Ff. 91 (ff. 1^a, 68—77^a, and 89^b—91^b blank); 32.0 × 20.3 c.; 13 l. Written in a large, clear Indian *ta'liq*. Rubrications only in the last part (ff. 77^b—89^a). The date in the colophon appears to read 10th of Rabí' II, A. H. 1116 (= Aug. 12, A. D. 1714), but the year may be 1016 (١٩).

Contents: —

(I) The **Niṣábu's-Ṣibyán** (نصاب الصبیان) of Abú Naṣr-i-Faráhí (a well-known rhymed Arabic-Persian vocabulary), with running commentary in prose. See Rieu, pp. 504 and 506; Ethé, col. 980—983. This commentary appears to correspond exactly with the *third* described by Ethé (N°. 1642 of the Bodleian). Ff. 1^b—54^a.

(II) An anonymous treatise on chronology, astronomy, divination, etc., composed, as appears from the last line but one from the bottom of f. 55^a, in A. H. 983 (= A. D. 1575—6).

Begins abruptly: —

فی معرفت تواریخ انبیای مرسلین علیهم السلام و افرینش نور محمدی و ابتدای دور افلاك و خلقت جن و پری و غیره . . .

Ff. 54^b—67^b.

(III) A list of synonyms (Arabic and Persian) arranged in categories without regard to alphabetical order.

Begins: —

ادم، بشر، مردم، جسم، قالب، بدن، تن، جسد، جرم، وجود، آلخ
Ff. 77^b—89^a.

No. CLII. Add. 225 (Lewis 43)

نصاب ابو نصر فراهی، مفتاح گلستان و غیره

Ff. 102 (ff. 1^a—2^a, 6^a—9^a, 83^b—86^a, 96^a—100^a, 101^b—102^b, blank); 18.2 × 12.5 c.; 9—18 l. Written partly in good Persian, partly in bad Indian, *ta'líq*. No colophon or date.

Contents: —

F. 2^b. A talisman ascribed to 'Alí.

F. 3^a. Formulæ used by the contracting parties in a *ṣígha*, or temporary marriage.

F. 3^b. A recipe for dyeing the beard.

Ff. 4^a—5^a. Notes on the prescribed ablutions, etc.

Ff. 9^b—69^b. The **Niṣáb** of **Abú Naṣr-i-Faráhí**, with running commentary. See Rieu, p. 504; Ethé, col. 980—983. This copy corresponds with N°. 1642 of the Bodleian.

Ff. 70^a—71^a. A short chronological account of the Creation and the Prophets, headed: —

فی معرفت تواریخ انبیای مرسلین علیهم السلام و آفرینش نور محمّدی آلخ

Ff. 71^a—72^a. A table, headed حروفات قران مجید, shewing the number of times which each letter of the alphabet occurs in the Qur'án.

Ff. 73^b—78^a. A *tarkíb-band* of seven strophes (هفت بند) by *Mawláná Ḥasan of Káshán*, beginning:

السّلام ای سایهء خورشید ربّ العالمین،
آسمان عزّ و تمکین آفتاب داد و دین،

Ff. 78^b—83^a. Part of the **Miftáḥ-i-Gulistán** ("Key to the *Gulistán*"), composed, as appears from a very

wordy preface, by **Uweys b. 'Alá**, known ás **Ádam** (اویس بن علا عرف ادم), and dedicated to Maḥmúd Sháh b. Muḥammad Sháh Bahmaní (*i. e.* Maḥmúd II, reigned A. H. 887—924). The author says in his preface that his work was intended to consist of two parts (*Qism*), the first explaining certain words occurring in the text which seemed to him to need explanation (though, as a matter of fact, many of the words explained are quite common); the second explaining the Arabic sentences and verses introduced therein. The text ends abruptly at the bottom of f. 83^a in the middle of Qism I, at the letter ز. Begins: —

فاتحه مر فتّاحیرا که افتتاح کلام خود بفاتحه الکتاب مخصوص گردانیده آلخ

Ff. 86^b—87^a. A Table for finding on what day of the week the first day of any Muḥammadan month in any year falls. Attributed to the Imám Ja'far-i-Ṣádiq.

Ff. 87^b—95^b. A Treatise said to have been composed by the Imám Riḍá for the Caliph Ma'mún, on auguries to be drawn from birds, etc.

Ff. 100^b—101$_a$. Prescriptions for compounding certain electuaries (معجون).

No. CLIII. Oo. 6. 52.

الصراح من الصحاح
لابی الفضل محمّد بن عمر بن خالد المدعوّ بجمال القرشی

The **Ṣuráḥ**, an abridgement of Jawharí's well-known Arabic dictionary, the **Ṣiḥáḥ**, with the addition of the Persian equivalents, by *Abú'l-Faḍl Muḥammad b. 'Umar b. Khálid*, called **Jamál-el-Qurashí**. See Rieu, p. 507, and Ethé, col. 983. The work was completed (see Ethé,

loc. cit.) on Ṣafar 16th, A. H. 681 (= May 26, A. D. 1282). It has been published at Calcutta (A. D. 1812) and Lucknow (A. H. 1289). This copy was completed on Friday, Sha'bán 23rd, A. H. 1066 (= June 16th, A. D. 1656).

Ff. 521 (f. 1*a* blank); 21.2 × 14.0 c.; 21 l. Written in a fairly legible *naskh*.

No. CLIV. Add. 837.

الصراح من الصحاح

Another copy of the **Ṣuráḥ** of **Jamál el-Qurashí**.

Ff. 463 (ff. 1*a* and 463*b* blank); 28.5 × 18.0 c.; 20 l. Written in a good, clear *ta'líq*; headings in red; words explained written in red in the margins.

Transcribed by Muḥammad 'Ábid-i-Ja'farí, and completed on Sunday, Ṣafar 11th, A. H. 1085 (= May 17th, A. D. 1674). F. 1*a* bears, amongst other seal-marks, that of Rafí'u'd-daraját (Moghul emperor in A. H. 1131).

No. CLV. Add. 192. (Lewis 13).

كنز اللّغات لمحمّد بن عبد الخالق بن معروف

The **Kanzu'l-Lughát** ("Treasury of Lexicography"), a dictionary of Arabic words explained in Persian, compiled by **Muḥammad b. 'Abdi'l-Khàliq b. Ma'rúf** of **Gílán** in the latter half of the ninth century A. H. See Rieu, pp. 507—8; Ethé, col. 991.

Ff. 387 (ff. 1*a* and 385*b*—387*b* blank); 25.0 × 16.8 c.; 21 l. Written in a good *ta'líq*; the Arabic words in *naskh* and overlined with red.

A colophon on f. 387*b* (in which the name of the person for whom the manuscript was written has been obliterated) contains the date 15th of Rabí' II, A. H. 1109 (= Oct. 23nd, A. D. 1600).

No. CLVI. Add. 189 (Lewis 10).

كنز اللّغات

Another copy of the **Kanzu'l-Lughát**.

Begins as usual: —

جواهر كنوز لغات حمد و ستايش نثار بارگاه حضرت متكلّمى آلخ

Ff. 254 (ff. 1^a and 251^b—254^b blank); 32.2 × 17.0 c. Written in a fair *ta'liq*; words explained written in red. Dated Saturday, Sha'bán 12, A. H. 1085 (= Nov. 11, A. D. 1674).

No. CLVII. Oo. 6. 7.

كنز اللغات

Another copy of the **Kanzu'l-lughát**.

Ff. 358 (f. 1^a blank; incomplete at end); 26.7 × 15.0 c.; 23 l. Written in a bad Indian *ta'liq*, apparently of the 17th or 18th century, between margins ruled in colours. Headings in red.

Begins: —

ابتداى هر سخن آن خوبتر در هر مقام،
كو بود با حمد معبود خداى پاك نام،

جواهر كنوز لغات حمد و ستايش نثار بارگاه حضرت متكلّمى كه زبان اصناف آدميان كليد گنج خانهء سخن كرده اند آلخ

Ends abruptly in the course of the باب الهاء مع الجيم with the following words: — من غير المصادر همچ مردمان فرومايه احمق و مگسهاى خورد و گوسفندان لاغر و پشه و ملخ و گرسنگى و او جمع هاجمه (*sic*, for هاجه) است هاجيج رودخانهء ژرف . . . .

No. CLVIII. Add. 410.

منتخب اللغات شاهجهانی

Muntakhabu'l-lughát-i-Sháhjahání, a dictionary of Arabic words commonly used in Persian, compiled by 'Abdu'r-Rashíd el-Ḥuseyní el-Madaní et-Tataví in A. H. 1046 (= A. D. 1636—7), as shown by the chronogram at the end (f. 761^b), which runs: —

از پیء تاریخش ی قال و قیل، گفت خرد منتخب ی بدیل،

See Rieu, pp. 501 and 510^a, and Ethé, col. 992.

Ff. 764 (f. 1^a and ff. 762—3 blank, except for the title on the first; f. 764, also blank, is missing); 22.0 × 14.5 c.; 11 l. Written in a good legible *ta'líq*, the Arabic words explained in red. The transcription was completed on Shawwál 17th, A. H. 1225 (= Nov. 15th, A. D. 1810). A portion of the text accidentally omitted by the copyist between f. 608 and f. 609 has been supplied on a slip, measuring 29.5 × 9.5 c., which is attached to f. 609.

No. CLIX. Add. 811.

منتخب اللّغات شاهجهانی

Another copy of the **Muntakhabu'l-Lughát-i-Sháhjahání**.

Begins as usual: —

ستایش و سپاس مالك الملکی که تذکار آلاء ی احصا و نعماء ی منتهایش آلخ

Ff. 346 (ff. 1—7^a and 342^b—346^b blank, save for title on 1^a, 5^a, and 7^a and note in Persian on the number of sheets and leaves in the MS. on the last; f. 110 missing); 25.0 × 14.5 c.; 19 l. Written in fair *ta'líq*, Arabic words in red.

Ends with the chronogram giving the date of composition (A. H. 1046 = A. D. 1636—7) cited by Rieu

(pp. 500—501), and Ethé (col. 992), and the following brief colophon: —

باتمام رسید و تمام گردید بتاریخ دهم شهر شوال سنه ۱۹

No. CLX. Ll. 6. 14.

تحفة الصبيان

The same Arabic-Persian glossary which forms the first part of **Gg. 6. 31** (see pp. 251—2 *infra*).

Ff. 40 (f. 1[a] blank); 17.8 × 12.4 c.; 7 l. Written in a sort of Turkish *diváni* hand. Turkish interlinear glosses in red. No date or colophon.

On f. 1[a] is the following inscription: — "Dictionariolum Arabicum in tria capita distinctum quorum primum communiora pleraque verba et verbalia synonomis conjunctis, secundum phrases aliquot Arabicas, tertium dictiones quasdam contraria significantes, Persicè et Turcicè, sed neglecto ordine alphabetico, explicat. Erpenius."

Author, Yúsuf the Sheykh. See Ethé, col. 996, N°. 1684.

No. CLXI. Ll. 5. 25.

لغت نعمة اللّٰه

A Persian dictionary explained in Turkish. It is defective at the beginning, and neither the title nor author's name anywhere occurs, but it appears to be one of the two recensions of the Persian-Turkish dictionary compiled by **Ni'matu'lláh b. Aḥmad b. Qáḍí Mubárak er-Rúmí**, with which its plan of arrangement agrees. This arrangement is as follows: —

Preface (missing in this manuscript).

Verbs (missing down to the middle of the letter ش, the first verb being شویدن).

Particles, *flexion*, *etc.*, beginning on f. 6[a], l. 7.

Nouns, simple and derived, beginning on f. 10[b].

See Rieu, pp. 514—515; Ethé, col. 1000—1001; Pertsch's *Berlin Catalogue*, pp. 201—204.

Another copy of Ni'matu'lláh's lexicon, marked **Dd. 6. 41** (see immediately below), belongs to the University Library. A comparison of that MS. with this shews a close general agreement, but some differences of detail, so that they would seem to represent two different recensions of the same work. Thus the treatise on the particles is in Persian in this copy, but in Turkish in the other, though the substance is the same in both. In this copy also the authors of the verses cited are often not named where they are named in the other MS., which is altogether more carefully written. On the whole, however, there seems to be little doubt as to the identity of the two.

Ff. 201 (several pages missing at the beginning, ff. 197^b—201^b blank); 21.5 × 13.8 c.; 21 l. Written in a legible Turkish *ta'líq*. Headings of sections in red; words explained overlined in red. Dated the end of Dhu'l-Ḥijja, A. H. 966 (= about Oct. 1th, A. D. 1559).

Presented to the Library by Nicolas Hobart of King's College, Cambridge, in 1655.

No. CLXII. Dd. 6. 41.

لغت نعمة الله

The **Persian-Turkish Dictionary** of **Ni'matu'lláh ibn Aḥmad [ibn Qáḍí Mubárak] er-Rúmí**, transcribed in Constantinople by Yaḥyá ibn Rajab in A. H. 974 (concluded at the end of *Jumáda'l-Ákhir* of that year = January, A. D. 1567). See Rieu, pp. 514—5; Ethé col. 999—1000.

Ff. 234 (two additional leaves α and β, at beginning); 18.4 × 13.0 c.; 19 l. Written in good clear *naskh*, the Persian words in red, the Turkish explanations in black. In the margins are numerous notes and glosses in English, Turkish, and Persian, in a neat European hand.

Ff. α and β are covered with citations of poetry. The dictionary begins on f. 1^b as follows: —

حمد بی قیاس و شکر بـا سپاس ✿ آن مالـك بی همتای‌را کـه ملکش بی انبازست ✿ و درگاه لطفش با بندگان مخلص بازست ✿

It ends on f. 230^a with the following colophon: —

قـد وقـع الفراغ مـن تسويـد هذه اللّغة مولفه نعمت اللّه بن احمد الرومی بعد ان جمعها من لغات كثيرة و كتب متعددة موثوقة نفع المسلمين ✿ و ثقل بثوابها الموازين ✿ و الحمد للّه ربّ العالمين ✿ و تمت ببلدة قسطنطنيه على يـد يحيى بـن رجـب فی اواخر جمادی الآخر سنه اربع و سبعين و تسعمايه

(فرد)

آموْتُ و يبقى كل ما قد كتبته و يا ليت من يقراء كتابی دعا لیا

This is followed (ff. 230^b—231^b) by a collection of moral maxims in the form of question and answer called پند نامهء منلا, beginning: —

از استاد خود پرسیدم که کار خود بکه سپارم گفت بدان که خودرا شایسته باشد ✿

This in turn is followed (ff. 232^a—234^a) by a short treatise on the game of chess by Sheykh ʻAlá'u'd-Dawla (رسالة شيخ علاء الدّولة در اسرار شطرنج) beginning: —

بسم اللّه الرّحمن الرحيم اسراری کـه در شطرنـج وديعت نهاده بـودنـد جمله آلات شطرنـج از روی حـال نه از روی مقال در من آموختند

No. CLXIII. Dd. 6. 32.

Two works on Persian lexicography and grammar, bound together in one volume of ff. 178 (17.6 × 13.2 centimetres).

(I.) The first of these (ff. 1^a—111^b), inscribed on f. 1^a قانون الفرس على اسلوب قانون الادب, is a Persian-Turkish glossary. The Persian words are written continuously, separated from one another only by an inverted comma in red, across the page, the page containing 7 lines; while the Turkish glosses stand between the lines. English glosses have been added on the first few pages by a former possessor, Brian Braxton, whose name, written both in English and Arabic characters, with the date 1652, stands on f. 1^a. The Persian words are arranged primarily in chapters (باب) according to the letter in which they terminate, and secondarily in sections (نوع) according to the letter with which they begin. Dated Ṣafar, A. H. 907 (Sept., A. D. 1501).

Begins (on f. 1^b) without introduction or '*Bismi'lláh*': —

بـابُ الالـف نَـوْعٌ اَوَّلُهُ الالـف المفتوحة اَيَا، اَبِستَا، اَبُوخَلْسَا، اَذَرْفِزاَ، اَزَا، اَرَسطُوخُولِيَا،

Then follow in the same section the words beginning with *alif-i-maksúra* and then those beginning with *alif-i-maḍmúma*, after which comes the section comprising words beginning with ب and ending with ا, and so on.

Ends on f. 111^b with the following colophon: —

تمت بعون اللّه الملك المعين فى شهر صفر فى يوم اثنين و العشرين عن يـد عـبـد الضعيف النحيف المحتاج الى رحمة اللّه تعالى موسـى بـن احمد فى شهر بُولَوِى عفى عنهما العافى بتاريخ سنه سبع و تسعمائه ۹۰۷

(II.) The second work begins on f. 112^b as follows: —

شكر و سپاس بى قياس بر آن قادريرا كه بيك نظر رحمت خلقرا از كتم عدم بدهومهء وجود آورد الخ

It is divided into 4 chapters: *ch. I* (ff. 113^a—125^a), infinitives of Persian verbs, arranged alphabetically and

glossed between the lines (of which there are 9 to the page) in Turkish; *ch. II* (ff. 125^a—129^b), rules of Persian accidence and grammar, with examples, in Persian; *ch. III* (ff. 129^b—133^b), miscellaneous examples; *ch. IV* (ff. 134^a—175^a) Persian nouns (substantives and adjectives) arranged alphabetically and glossed in Turkish. The author's name seems nowhere to be mentioned, but the title of the work is given at the end of the preface (f. 113^a, last line) and appears to read مشكلات شاه نامه. Neither the scribe's name nor the date of transcription is given in the colophon, but the last page (f. 178^b) bears the date "Monday, Ramaḍán 7th, A. H. 993" (Sept. 2, A. D. 1585).

No. CLXIV. Ii. 6. 47.

لغت دانستن

A small Persian-Turkish glossary in a tattered and incomplete condition, an uncertain number of pages being lost at the end. There are two loose leaves (one inscribed with a few Persian verbs and their Turkish equivalents, the other blank) between the first page of the text and the half leaf at the beginning with which it is continuous. The proper position of these being uncertain, they are provisionally numbered 2 and 3, the initial half leaf being 1.

Ff. 45; 14.0 × 9.3 c. The Persian words are written in five lines to the page, their Turkish equivalents being written under them, between the lines, in a smaller hand. The greater part of the tract (to f. 38^a) is occupied by the verbs and their inflections. The headings of the different sections are written in red.

The text begins on f. 4^b, which contains the title and twelve Persian infinitives with their Turkish equivalents, as follows: —

لغت دانستن

دَانَسْتَنْ	آمُوخْتَنْ	شَنَاختَنْ
بلمك	اوگرنمك	اكلمق
خُونْدَنْ	نُوشْتَنْ	فَرْمُودَنْ
اوقمق	يازمق	بيورمق
نُمُودَنْ	آمَدَنْ	رَفْتَنْ
گوسترمك	گلمك	گتمك
رُوفْتَنْ	نِشَسْتَنْ	وَرْ خوَاسْتَنْ
سپرمك	اوتورمق	اورو طورمق

The MS. breaks off in the middle of the nouns, the last leaf being f. 45, which is loose. See Ethé, pp. 1002—4, where 11 MSS. of this work are described. The author is Muḥammad b. Hájí Ilyás. The book is sometimes entitled تحفة الهادى, or تحفة الهادية. *Cf.* also Rieu, vol. II, p. 789, and the description of **Ll. 6. 10,** II, on p. 254 *infra*.

PERSIAN-LATIN DICTIONARIES.

No. CLXV. Dd. 3. 54.

Lexicon Persico-Latinum.

Castell's (?) Persian-Latin Lexicon.

Ff. 580 (ff. 1—3 originally blank; ff. 552—579^a, and f. 580^b blank); 30.5 × 18.8 c.; a variable number of lines to the page. F. 579^b seems originally to have been the last leaf of a copy of the Qur'án, of which it contains the last three and a half *súras*, written in a good, bold *naskh*.

The following notes are inscribed on f. 1^b: — (I) "De

"Lexico Persico MSS° D. Jacobi Golii Leidn. transmisso "Londinium et hinc illic remisso. In hoc Lexico MS° "folia 303 et 354 nullibi extant: quæ quidem nullo casu "adverso exciderunt, sed ab Amanuense folia minus at- "tentè (ut videtur) numerante sunt praetermissa. At- "testor Tho. Mareschallus. Novemb. XIII st. novo. 1662. "Dordraci." (II) "Folia hujus M^ti., (exceptis 303^tio et "354^to, de quibus D. Tho. Mareschallus 13 Novemb. st. "novo 1622 [*sic*] Dordraci monuit) praeter nonnulla à prin- "cipio usque ad 30^am paginam interfoliata, et hinc inde "sparsim foliola aliquot affixa, numero fecisse 374, at- "testamur N. Paget, Martinus Murray. Maji VI st. vet. "1665. Londini."

The principal authorities used in the compilation of the Lexicon (of some of which, with the abbreviations used to denote them, a list is given at the beginning of the MS.) seem to have been: — Ni'matu'lláh's Dictionary (4 MSS.); Golius; Graves; "Kemal Bassa"; Seaman; Olearius; Gentius' *Gulistán*; Teixeira; Persian Bible, etc.

Here and there are notes in a cypher apparently identical with that used in Ed. Castell's note-book (**Dd. 6. 4**).

This lexicon would appear to be the original draft of the *Lexici Orientalis Heptaglotti pars altera: seu Dictionarium Persico-Latinum, opera Viri Clar. Jacobi Golii atque Edmundi Castelli, ex Persarum Manuscriptis, Bibliis Polyglottis, aliisque libris, concinnatum* (London, 1669), with which it closely agrees.

N°. CLXVI. Add. 253.

The first part (letter *alif* only) of a Persian-Latin Lexicon, conceived on an extensive scale, presumably by Mr. Lewis.

Ff. 280 (ff. 1^a—3^b, 274^a—280^b blank); 30.0 × 18.5 c.; about 19—20 l. Written on one side of the paper only,

the Persian words in a fine, well-formed *naskh*, and fully pointed. Ends with the word آیینه دار. There is no preface or introduction, and the chief authorities cited are *Cast.*" (probably Castell's Lexicon), and "*Tab.*" (probably the Persian *Ṭabarí*).

PERSIAN-HINDUSTÁNÍ DICTIONARIES.

No. CLXVII.

Add. 224 (Lewis 42).

A vocabulary of Persian words (mostly verbs), with their Hindustání equivalents. The Persian words, written in black, in four vertical columns, each of which contains seven words (28 words to the page), are arranged more or less in alphabetical order. Of each Persian verb several different parts are given. The Hindustání equivalent, written in red, stands beneath the Persian. A few substantives, chosen, apparently, quite at random, occupy the greater part of the last page.

Ff. 34 (ff. 11—14, 25—28, 33^b—34^b blank); 20.3 × 15.8 c.; 14 l. No colophon or date. Handwriting (Indian (*ta'líq*) quite modern.

Begins: —

می آید	بیائید	آمده	آمدن
اوتا هی	آوی	آیا	اونا

On the blank fly-leaf at the beginning the book is entitled "*Amad Namah*, i. e. Ratio vel Norma Conjugandi verbum *Amad*."

No. CLXVIII. Add. 1080.

Phrases in English, Hindústání, and Persian.

Ff. 57; 40.75 × 34 c.; 18—21 l.

A note pasted inside the cover describes the MS. as "Idiomatic Phrases from Dufef's 'Nature Displayed' prepared at Calcutta for the Press but never published." The matter is arranged in three columns, of which the right-hand one contains the English phrases, and the left-hand and middle columns the Persian and Hindustání equivalents. The Persian is extremely incorrect and unidiomatic. The dialogues are divided into 11 chapters (فصل) according to the subjects discussed in them. Ch. XI begins on f. 50. The *versos* of all the leaves are blank.

LEXICOGRAPHY. — MISCELLANEOUS.

No. CLXIX. Gg. 6. 31.

Lexicographical Works.

Ff. 132 (ff 1^a—2^a, 40^b—42^a, 70^a—72^a, and 132 blank); 21.3 × 15.3 c.; 13 l. Written in a fairly good Turkish *ta'liq*. Presented to the Library in A. D. 1655 by Nicolas Hobart, Fellow of King's College. No date in colophons.

Contents: —

I. (ff. 2^b—40^a). An **Arabic-Persian glossary** for the young, with Turkish glosses (interlinear on f 2^b, interspersed with the text elsewhere), seemingly identical with the work described by Ethé in col. 996 of his *Catalogue* (N° 1684) under the name of *Tuḥfatu'ṣ-Ṣibyán* (تحفة الصبيان) by Yúsuf the Sheykh, though in this MS.

no mention is made of either the title of the work, or the name of the author. Begins: —

حَمْد وَ ثَنَا بیْ نهایَتْ بَرْ مُبْدِعْ بی مثال
شکر دخی دعا نهایتسز یردجی اوزرینه اولسون مثال سز

وَ آلَتْرَا وَ مُخْتَرِعْ بِیْ غَرَضْ وَ عِلَّتْرَا
دخی آلتسز دخی دوردجی غرض سز دخی علتسز

After the exordium the Persian text runs as follows (f. 2*b*, l. 4): —

بعده بدانکه *(sic)* اسعدك اللّه فی الداریین که این کتاب الفاظ چندست از مفردات و مرکبات که بر زبانها متداولست ودر نامهاء پارسی مستعمل و مُبدی چون این قدر یاد گیرد و در استعمال آورد عبارت او در محاورت و مکالمت و مکاتبت مرتّب و مهذّب گردد ان شاء اللّه تعالی ابتدا و افتتاح و انشا ومفاتحت (f. 3*a*) آغاز کردن کار اشه بشلمق آلخ

Another copy of this work is found in **Ll. 6. 14** (See p. 243 *supra*).

II. (ff. 42*b*—69*b*). A Persian Manual in ten sections (قسم) and four chapters (فصل), by Muḥammad ibn Hájí Ilyás, called *Tuḥfatu'l-Hádí* (تحفة الهادی). Rieu, p. 789*a*, III, gives the title as تحفة الهادیه. Begins: —

لحمد للّه المعلیّ القوی لجبّار آلخ

The Preface (ff. 42*b*—43*a*, l. 6) is glossed between the lines in Turkish.

III. (ff. 72*b*—131*b*). The Persian-Arabic vocabulary called **eṣ-Siḥáḥu'l-'Ajamiyya** (الصحاح العجمیة), by Hindúsháh-i-Nakhjawání. See Ethé, col. 995—6, and the MS. described immediately below.

لحمد للّه الذی الهما اللّغایات *(sic)* و العبارات آلخ

The name of the work is mentioned on f. 73*a*, l. 2.

No. CLXX. **Ll. 6. 10.**

الصحاح العجميه. لغتى ديگر.
نصاب ابو نصر فراهى.

Ff. 153 (ff. 1^a, 106^a—108^a, 126^b—128^a, and 153 blank, save for sundry notes, mostly in a European hand); 18.2 × 12.5 c.; 7—9 l. Written throughout in a clear, legible hand of the 10th century of the *hijra*, *nasta'liq* in the first part, *naskh* in the two second parts; headings of sections in red. Contains three separate lexicographical and grammatical works, as follows: —

I. (ff. 1^b—106^a). The **Ṣiḥáḥu'l-'Ajamiyya**, a Persian vocabulary written in Arabic with interlinear Turkish paraphrase, by Hindúsháh Nakhjawání. See Ethé, col. 995. F. 1^a bears the following description: — "*Sachah Persicus. Linguæ Persicæ Lexicon et Grammatica Arabice scripta cum interpretatione Turcica. Opus doctum et excellens.*" On the same page its title, which is given in the text on f. 2^b, l. 5 as above (*cf.* Ethé, *loc. cit.*), stands as صحاح عجمى.

Begins: —

الحمد لله الذى الهمنا اللغات. و العبارات. و يسّر جريانها على الالسنة. و سايير الآلات. و الصلوة على حبيبه محمّد سيّد البرّيات. و على آله و اصحابه اصحاب انواع الخيرات. و بعد فلما رأيت اكثر الكتب المعتبرة. من مصنّفات المشايخ المهرة. مدوّنة بلغة الفارس. وكان اكثر راغبيها (f. 2^a) فى تلك اللغة غير فارس. جمعت منها ما فى تلك الكتب تداوله. الخ

The grammatical section forming the conclusion, تتمّه (see Ethé, *loc. cit.*), begins on f. 92^b.

The colophon, on f. 106^a, runs as follows; but the date is not very clearly written: —

كتب عبد الضعيف المحتاج الراجى الى ربّه رسول بن حسين عفى عنهما و لجميع المومنين و المومنات فى اواسط ذ الحجه *(sic)* سنه ثمان و ستين و ثمانمائه.

II. (ff. 108*b*—126*a*). A Persian-Turkish glossary, consisting of a list of Persian verbs with specimens of their conjugation, and lists of nouns arranged in four sections (the *first* on celestial and terrestrial objects, times, seasons, etc.; the *second* on the human body, its limbs, attributes, developments, etc.; the *third* on instruments, metals, crafts, craftsmen, industrial products, etc.; and the *fourth* on animals). The Turkish glosses throughout are interlinear. See the description of **Ii. 6. 47** (N°. CLXIV) on pp. 247—8 *supra*.

Begins: —

دانستن.	شناختن.	آموختن
بلمك	اڭلمق	اوگرنمك

A list of the Muḥammadan months is appended at the conclusion.

III. (ff. 128*b*—153*a*). The well-known rhymed Arabic-Persian glossary by **Abú Naṣr Faráhí** called **Niṣáb-i-Ṣibyán** (كتاب لغت نصاب صبيان). See Rieu, p. 504; Ethé pp. 980—1. Begins: —

چنين گويد ابو نصر فراهى، نوّر الله قبره حُسِدَ حافده، و حُفِدَ حاسده، ما حرّكت الشمالُ النخْلَ الدقيقَ»، و تحرّكت الشمال لنخل الدقيق»، كه صبيانرا پيش از تعلّم لغت عربى رغبت مى افتد، باشعار پارسى الخ

Turkish interlinear glosses occur throughout the text. The date of transcription is given on f. 153*a* as A. H. 934 (= A. D. 1527—8).

No. CLXXI. Oo. 6. 59.

منظومهٔ تعریف کشمیر و لاهور· نصاب الصبیان

This manuscript appears from a Persian inscription on one of the fly-leaves at the beginning to have originally contained three separate works; a poetical description of Kashmír and Lahore; an allegory entitled "Beauty and Love" (حسن و عشق); and the *Niṣábu 'ṣ-Ṣibyán* of Abú Naṣr Faráhí. The second of these, however, is missing.

The manuscript in its present state comprises ff. 82, measuring 22.2 × 13.7 c., and nowhere contains any date. It is written in a clear *ta'líq* between double-ruled margins of red and blue.

The title of the first, the "*Poem in praise of Lahore and Kashmír*" (منظومه در تعریف لاهور و کشمیر), is inscribed on f. 1*a*, which is otherwise blank. To this poem is prefixed a wordy and bombastic preface, from which no particulars as to the authorship or date of composition can be derived. This preface begins on f. 1*b*: —

حمد بیحد و سپاس بیعد مر حضرت واهب الصور و نگارندهٔ پیکر بشررا سزاست الخ

The poem itself, written in the metre *hazaj-i-musaddas-i-maḥdhúf*, begins on f. 3*b* as follows: —

بنام آنکه گل هم بلبل اوست،،
به بستان لاله سرخوش از مل اوست،،

The following verses, occurring in the panegyric on the reigning King (f. 7*a*), show that the poem was composed in Sháh-Jahán's reign (A. H. 1037—1069 = A. D. 1628—1658): —

شهنشاه زمان شاه جهان است،،
که چون صاحبقران گیتی ستانست،،

مسخّر کرد عالمرا بشمشیر،
بتدبیرش یکی گردید تقدیر،
باقبالش مسخّر تا جهانشد،
خطابش ثانی صاحبقران شد،

The first and last of these three couplets taken in conjunction appear conclusive. Compare Stanley Lane-Poole's *Moghul Emperors of Hindustan and their coins* (Constable, 1892), p. LXIX. The poem ends on f. 25^b with the following couplet: —

بود درپیش اهل طبع منظور، زچشم عیب بینان باد مستور،
تمّت بالخیر روز جمعه

F. 26 is blank, save for the title of the missing *Ḥusn u 'Ishq* ("Beauty and Love"), which is inscribed on it, and is immediately followed by the title of the *Niṣábu 'ṣ-Ṣibyán* (see Rieu, p. 504^a, IV, and Ethé, col. 980 *et seq.*) on f. 27^a. The text of the *Niṣáb* begins on f. 27^b: —

همی گوید ابو نصر فراهی، نصاب من بخوان گر علم خواهی،

In the margin are added the following words, with which most copies begin: —

الحمد للّه ربّ العالمین، و العاقبة للمتّقین، و الصلوة و السلام علی رسوله محمّد و آله اجمعین،

Ends, without colophon, on f. 81^a. Ff. 81^b—82^b blank. *Cf.* the descriptions of **Oo. 6. 44, Add. 241,** and **Add. 225** (Nos. CL—CLII), pp. 236—8 *supra.*

No. CLXXII. Add. 194 (Lewis 14).

An anonymous and titleless dictionary of Persian, Arabic, and Turkish words explained in Persian, beginning abruptly, without any prefatory matter: —

آتش زده محو کرده و ترك داده آتش تابنده آفتاب و طبیعت تیز آلخ

and ending with a short vocabulary (one page) of gipsy words (بعضی زبان کولهان).

The words are arranged alphabetically according to the initial letter, but within these sections but little order is observed. On f. 1^a the title of the work is given as کتاب فرهنگ فارسی (*Kitáb-i-Farhang-i-Fársí*) and is further thus described: —

"*Furhank Pharsie est Dictionarium Arabico-Persicum et unum ex 44 Furhank e quibus Giamal Eddin suum* [1]*) composuit.*"

Ff. 234 (ff. 1^a—2^a, and 234^b blank); 24.5 × 13.9 c.; 17 l. Written in a fair *ta'líq* hand, the words explained being overlined in red.

ARABIC GRAMMAR.

No. CLXXIII. Oo. 6. 45.

شرح الفيّة ابن مالك

A **Persian Commentary** on the well-known versified Arabic grammatical treatise of Ibn Málik called the **Alfiyya**, written, as appears from the preface, by Sulṭán Muḥammad b. 'Alí of Káshán for his son Muḥammad Ja'far. The dates of composition and transcription do not appear, as the manuscript is defective at the end.

Ff. 302 (f. 1^a blank; ff. 103—110 are bound upside down and in reverse order); 22.4 × 12.2 c.; 17 l. Written in a clear, good *naskh*, Arabic text overlined with

1) *i. e.* the *Farhang-i-Jahángírí.*

red. Though the manuscript is defective at the end, not more than one or two pages seem to be missing, as the last line of the text given in the manuscript is the last line but four (ed. Dieterici, p. 380, 5th line from bottom). Four lines of the text, therefore, with the corresponding commentary and the colophon constitute the total deficiency.

Begins: —

سباس و ستایش مر واصفی‌را که مفردات الفاظرا مبانی مرکبات و مرکبات معانی گردانیده و درود نا معدود بر جمیع بیغمبران آلخ

A good many marginal notes in a different hand occur throughout the work.

N°. CLXXIV. Dd. 10. 6.

An Arabic grammar, in Arabic, with Persian and Turkish interlinear glosses of every word occurring in the two first sections (*i. e.* up to f. 188*a*), compiled, as stated in the preface, at the command of Átsiz Khwárazm-sháh (الاسفهسالار بهآء الدّین علآء الدّولة ابو المظفّر بن خوارزم شاه), who reigned A. H. 521—551 (A. D. 1127—1156) for his library. The author does not mention his own name.

Ff. 224 (ff. 1, 2, 222*a* and 224 blank; f. 53, probably blank, missing); 24.0 × 16.4 c.; 9 lines of text (between which the glosses are written obliquely) to the page. Written in a good, clear *naskh*; headings of chapters and sections in red. Marginal notes and commentary in Arabic. Gift of King George I, A. D. 1715.

Begins: —

اَلْحَمْدُ لِلّٰهِ الَّذِي، فَضَّلَ عَلَى جَمِيعِ الْأَلْسِنَةِ، لِسَانَ الْعَرَبِ، كَمَا فَضَّلَ الْكِتَابَ الْمُنْزَلَ بِهِ عَلَى سَائِرِ الْكُتُبِ،

Of these words the Persian translation runs as follows: —

. . . . مر خدایرا انراکه افزون کرد بر همه زبانها زبان عربرا همچنانک تفضیل کرد این کتاب فروذ آوردهرا بدین زبان بر جمله دیگر کتابها،

The Turkish translation of the same runs thus: —

همه شکر و سباس تنکریقا اول تنکری کم ارتوق قیلدی قوغ تیللار اوزا عرب تلینی نتاك کیم ارتوق قیلدی بو ایندورلمش کتابنی بو عرب تیلی بیرلا آوزکا کتاب لار اوزا،

The work is divided into 5 sections, of which the *first* (فی الاسمآء) begins on f. 5*a*; the *second* (فی الافعال) on f. 54*a*; the *third* (فی الحروف) on f. 188*b*; the *fourth* (فی تصرّف الاسمآء) on f. 194*b*; and the *fifth* (فی تصرّف الافعال) on f. 204*a*.

The text ends on f. 221*b*, and concludes with a colophon which gives A. H. 790 (= A. D. 1388) as the date of transcription, and Ramaḍán b. Hájí Behá Valad b. Shamsu'd-dín el-Qúbání as the name of the copyist. Ff. 222*b*—223*b* are occupied with a list of Arabic particles (written in red) with examples of their different uses (written in black between the lines). A second colophon at the bottom of f. 223*b* gives the beginning of Ṣafar, A. H. 791 (= Jan. 30, A. D. 1389) as the date of completion.

No. CLXXV. Qq. 76.

Ff. 176 (f. 1 supplied in a later hand; f. 2 missing; ff. 3—47 transposed and placed after ff. 48—55); 16.5 × 10.5 c. Consists of two parts, *viz.* —

I (ff. 1—87). A work on Arabic grammar by 'Izzu'd-Dín Abú'l-Faḍá'il Ibráhím b. 'Abdi'l-Wahháb b. Ibráhím ez-Zanjání, who died A. H. 655. See *Cat. Cod. MSS.*

in Mus. Brit., pars II, Cod. Arab. (London, 1846), p. 233. Each page contains three lines of text, with interlinear commentary in small *naskh* hand. Begins: —

اعلم انّ التّصريف فى اللّغة التّغيير و فى الصّناعة تحويل الاصل الى امثلة مختلفة لمعان مقصودة لا تحصل الّا بها

Ends on f. 87*a* with the following colophon: —

قد حصل الفراغ من هذا الكتاب على يد اصغر عباد اللّه البارى حسن ابن المُقْرى فى يوم الاثنين الثامن من شهر ربيع الاوّل فى سلك شهور سنة اربع و سبعين و تسعمائة من الهجرة النبوية على صاحبها افضل الصلوات و ازكى التحيّات ما دامت الارضون و السموات.

II. (ff. 88—176). The same work with interspersed translation and commentary in Persian. F. 88*a* is blank, and 9 lines on f. 88*b* between the "*Bismi'lláh*" and the beginning of the text are also left blank, apparently for the doxology. Begins: —

اِعْلَم بدان آنّ بدرستى التّصريف كه تصريف فى اللّغة در زبان عرب الخ

Ends with the following colophon (f. 176*b*): —

تمت هذا الكتاب شريف مسمّى بشرح زنجانى بعون اللّه تعالى وحسن توفيقه بيد الضعيف النحيف اضعف عباد اللّه محمّد عسكرى ابن حاجى لحرمين شريفين حاجى محمّد كاشانى رحمهم اللّه تعالى فى يوم الاثنين الرابع عشره من شهر ربيع الاول.

No. CLXXVI. Oo. 6. 43.

Six Grammatical Treatises.

F. 187 (ff. 1, 2, 94*a*, 124*a*, 182*b*, 186*b*—187*b* blank); 23.8 × 13.8 c.; number of lines to page varying in dif-

ferent parts. Written throughout in *ta'líq* of various degrees of legibility.

Contents: —

I (ff. 3^a—18^a). *Mízán fí 'ilmi 'ṣ-ṣarf* (میزان فی علم الصّرف), so entitled in the colophon on f. 18^a; a treatise on the conjugation of the regular verb in Arabic. See Rieu, p. 524^b, I. Begins: —

الحمد للّه آلخ . . . . بدان اسعدك اللّه تعالى فى الدّارَيْن كه جملهٔ افعال متصرّفه بر چهار گونه است ماضى و مستقبل و امر و نهى . . .

Numerous marginal and interlinear notes.

II (ff. 18^a—23^b). *Nuskha-i-munsha'ab* (نسخهٔ منشعب), so entitled in the colophon on f. 23^b; a treatise on the derived conjugations and the various classes of Arabic verbs. See Rieu, p. 524^a, II. Begins: —

الحمد للّه آلخ .... بدان كه (*sic*) اسعدك اللّه تعالى فى الدّارَيْن كه جملهٔ افعال متصرّفه بر دو گونه است ثلاثى و رباعى . . آلخ

III (ff. 24^a—70^b). *Panj-Ganj, fí 'ilmi 'ṣ-ṣarf* (پنج گنج, "the Five Treasures"), so entitled in the Preface (f. 24^a, ll. 9—10), but in the colophon called simply تصريف من علم الصرف; a treatise on Arabic accidence. See Rieu, p. 523. Begins: —

الحمد للّه على ما خلق الانسان و انطق له اللّسان آلخ ....
بدانكه اين كتابيست مبوّب و مفصّل در تصريف سخن عرب جملهٔ وى پنج باب است و مضمون هر بابى پنج فصل است و نام وى پنج گنج است آلخ

Numerous notes in margin. Transcribed by Shihábu 'd-Dín Muḥammad. Not dated.

IV (ff. 71^a—93^b). *Zubda, fí 'ilmi 'ṣ-ṣarf* (زبدهٔ), so entitled in colophon; a treatise on the laws of permutation which apply to the Arabic irregular verbs, by

Ẓahír b. Maḥmúd b. Mas'úd el-'Alaví. See Rieu, p. 524*a*, IV; transcribed by the same copyist as the last. Begins: —

الحمد لله الموصوف بالتّصريف المنعوت بالتّخفيف . . . آلخ

Copious Persian annotations in the margin.

V (ff. 94*b*—123*b*). *Ṣarf-i-Mír* (صرف میر), a well-known treatise on Arabic inflection, by Mír Seyyid Sharíf Jurjání. See Rieu, p. 522*a*. Begins: —

بدان ایّدك الله تعالى فى الدّارين كه كلمات لغت عرب بر سه قسم است اسم و فعل و حرف . . . آلخ

VI (ff. 124*b*—186*a*). *Fuṣúl-i-Akbarí* (فصول اکبری), so styled in colophon; another treatise on Arabic inflexion. See Rieu, p. 522*a*. Begins: —

الحمد لله آلخ . . . . بدان علّمك الله تعالى كلمات عرب سه قسم بود فعل و اسم و حرف آلخ

No date is given in any of the colophons, but all these tracts would seem to have been transcribed in India about the end of last century, or beginning of this.

N°. CLXXVII. Add. 417.

Seven treatises on Arabic Grammar and Logic, all in Arabic, save one (N°. II), which is in Persian.

Ff. 130 (ff. 1*a*, 62*b*, 79*a*, and 115*a* blank); 21.5 × 12.5 c.; written in various hands, with a variable number of lines to the page. N°. III is dated (on f. 62*a*) Rabí' II, A. H. 1184 (= July—Aug., A. D. 1770); N°. IV (on f. 78*b*), Ramaḍán (December) of the same year; and N°. V (on f. 114*b*) the 13th year of the reign of Sháh 'Álam, corresponding to A. H. 1185 (A. D. 1771).

Contents: —

I. (ff. 1—40). Treatise on Arabic grammar (in Arabic) called **el-'Izzí**, by **'Izzu'd-Dín Ibráhím Zanjání.** See *Arabic Cat. of Brit. Mus.*, p. 233; and Rieu's *Arab. Suppl.*, p. 612.

II. (ff. 41*a*—42*a*). **Sharḥ-i-mi'at 'ámil,** a Persian verse-commentary on the Arabic particles, beginning: —

بعد توحید خداوند و درودی (*sic*) مصطفی ،،
نعت آل پاك پیغمبر رسول مجتبی ،،
هست مدح خسرو غازی معین الدّین حسین ،،
حامیٔ دین آفتاب معدلت ظل خدا ،،

See Ethé, col. 987; Aumer's *Munich Cat.* p. 52, N°. II; and immediately below.

III. (ff. 42*b*—62*a*). **Mi'at 'ámil**, an Arabic commentary on the same work, by **Sheykh 'Abdu'l-Qáhir b. 'Abdi'r-Raḥmán el-Jurjání,** which forms the basis of the above.

IV. (ff. 63*a*—78*b*). An Arabic Commentary on the لباب of Abu'l-Ḥasan 'Alí b. Muḥammad b. Ibráhím *aḍ-Ḍaríri* (الضریری).

V. (ff. 79*b*—114*b*). An Arabic treatise on syntax called **Hidáyatu'n-naḥw.** From a postscript in Persian (f. 114*b*) it appears to have been written by *Muḥammad Mírzá*, known as *'Abdu'l-Karím*, who concluded it on Sunday, Muḥarram 12, A. H. 1185 (= April 27, A. D. 1771).

VI. (ff. 115*b*—122*a*). **Kitáb-i-Isághújí,** a treatise on Logic, based on the teaching of **Sheykh Asíru'd-Dín** [? for *Athíru'd-Dín*] **al-Abharí.**

VII (ff. 123*a*—130*b*). **Sharḥ-i-Isághújí,** an Arabic commentary on the above. The Sheykh's name is here correctly given as **Athíru'd-Dín.**

N°. CLXXVIII. Add. 584.

فصول اکبری . نحو میر .

Two works on Arabic Grammar, the **Fuṣúl-i-Akbarí** by Qáḍí Muḥammad Akbar of Lakhnáw, or of

Iláhábád; and the **Naḥw**, or treatise on Arabic Syntax, of Mír Seyyíd Sharíf Jurjání.

Ff. 58. (ff. 1^a, 38^b—41^a blank); 23.5 × 15.9 c.; 11 l. to page in first part, 12 in second. Written in a good clear *ta'liq*.

(I) The *Fuṣúl-i-Akbarí* (ff. 1^b—38^a) begins, with one trifling difference, in the same way as the work of the same name described at p. 522^b of Rieu's *Catalogue*, with which it appears to be identical, despite the difference in the author's name, *viz.* —

هو العلی الکبیر

الحمد للّٰه الخ ... بدان علمك اللّٰه تعالی که کلمات عرب سه قسم است فعل اسم حرف الخ

It is entitled as follows on f. 1^a: —

جزء اوّل کتاب فصول اکبری تصنیف قاضی محمّد اکبر لکهنوی و گویند الٰه آبادی و الصادق قول الثانی،

The headings of sections, etc., are in red. Numerous notes in a minute hand are written between the lines and in the margins. The title and author's name are mentioned again in the colophon on f. 38^a, which is dated Ramaḍán 27th, A. H. 1219 (= Dec. 30th, A. D. 1804). Copyist, Khayru'd-Dín Aḥmad.

(II) The *Nahw-i-Mír* (ff. 41^b—58^b), or Arabic syntax of Mír Seyyid Sharíf Jurjání (lived A. H. 740—816: see Rieu, p. 522^a), begins: —

الحمد للّٰه الخ .... بدان ارشدك اللّٰه تعالی فی الدارین که این مختصریست مضبوط در علم نحو الخ

It was written, as stated in the colophon, for Captain Lopp (لاپ) by Muḥammad Mírzá Khán, and finished in Dhu'l-Ḥijja, A. D. 1226, December, A. D. 1811.

A letter in Persian written on an imaginary topic by the aforesaid Captain R. E. Lopp (so the rather il-

legible signature seems to read) is contained in the volume, and is now attached to the cover facing f. 1^{a}. It is endorsed by the writer as follows: —

"*This is a letter in the Persian language, as current in India, which I wrote whilst in that country by way of exercise on a supposed subject about the year 1811*". This note is dated March 12th, 1827.

PROSODY AND RHETORIC.

No. CLXXIX.

Add. 222 (Lewis 40).

كتاب الوافى فى تعداد القوافى
لمحمّد عصّار

Kitábu'l-wáfí fí ti'dádi 'l-qawáfí, a treatise on Rhyme, by **Muḥammad 'Aṣṣár.** See *Háji Khalfa*, vol. VI, p. 418, N°. 14156. This writer appears to be identical with the poet who is chiefly known as the author of the *Romance of Mihr and Mushtarí*. See Ouseley's *Biographical Notices of the Persian Poets*, p. 201 *et seq.*

Ff. 104 (ff. 1^{a} and 104^{b} originally blank, but the former is now covered with stray verses, and names and seals of former owners, dating mostly from the 11th century of the *hijra*; and the latter with stray verses); 18.6 × 12.6 c.; 12 l. Written in a small, neat *nasta'liq*; headings in red. Dated Tuesday, Muḥarram 1st, A. H. 951 (= March 25th, A. D. 1544).

Begins: —

افتتاح هر كتاب و اختتام هر فصل *(sic)* خطاب و اغاز و انجام هر اصل و مآب بايد كه موشح بحمد ربّ الارباب و منقح بشكر مسبب الاسباب باشد الخ

The author's name occurs immediately after the doxology (f. 2^b, l. 9): —

اما بعد چنین گوید مقرر این مقالت و محرّر این رسالت احقر عباد اللّه الغفار محمد العطّار الخ

After dilating on the excellence of poetry and rhymed prose, the author says that he was requested by some of his friends to compile a concise manual of rhymes, arranged according to the letters of the alphabet: —

اشارت شریف ارزانی فرمودند که انواع قوافی را بحسب ترتیب حروف در مختصری جمع سازد الخ

He began to do this, but soon shrank back appalled at the magnitude of the task; which, however, he was finally led to undertake by considering a verse of Abu'l-Majd Majdúd *Saná'í*, whom he calls "the King of Speech" (ملك الكلام): —

بر اشارت ایشان شروعی رفت بحری دید بی کران و برّی بی پایان از عزیمت باز استاد باز داعی الشروع ملزم(؟) و نظم ملك الكلام ابو المجد مجدود سنائی که گفت

تو در کشتی فکن(؟) خودرا میای از بهر تسبیحی،
که خود روح القدس گوید که بسم اللّه مجریها،

The author then (f. 4^a, l. 1) gives the title of his work (as above), and enters at once on the subject-matter. The work is divided into numerous sections and subsections, of which the first 19 (ff. 4^a—28^b) treat of general considerations as to the nature of poetry and rhyme, the different kinds of rhyme, etc. Then follows a sort of dictionary of rhymes arranged alphabetically according to the final letter. This occupies the remainder of the work (ff. 29^a—104^a). Each section is devoted to one of the letters of the alphabet, and is subdivided into many subsections.

The MS., dated Tuesday, Muḥarram 1st, A. H. 951 (see above), ends with the usual excuses, and a prayer for favourable judgement and lenient criticism. The colophon, of which the last half is written in a different hand, runs thus: —

اتّفق الفراغ من نسخه يوم الثلثا غره شهر محرم الحرام سنه ٩٥١

No. CLXXX. Add. 794.

بدايع الافكار فى صنايع الاشعار

Badáyi'u'l-afkár fí ṣanáyi'i'l-ash'ár ("New ideas on poetical artifices"), a treatise on the figures and tropes employed by poets, by Ḥuseyn b. 'Alí el-Vá'iẓ el-Káshifí, the well-known author of the *Anvár-i-Suheylí*, the *Tafsír-i-Ḥuseyní*, and the *Rawḍatu'sh-shuhadá*.

The MS. consists of ff. 126, of 17.0 × 9.75 c., and 15 l. Written in a clear but ungraceful *ta'líq*. The transcription was completed on the 4th of Rabí' II, A. H. 1086 (= June 28th, A. D. 1675) by Mullá 'Abdu'l-Qádir b. Hájí Muḥammad Naṣr(?)-i-Qádirí.

Begins, on f. 1*b*: —

لحمد لمبدع البدايع ۞ و الشكر لمنشى الصنايع ۞ ثم الصلوات والتحايا ۞ اهدى لخلاصة البرايا ۞ چون جناب معلى وسده اعلى حضرت امارت مآب عدالت انتساب نوئين كامكار قهرمان سپهر اقتدار فارس ميادين الكمال حارس قوانين الجلال المنعوت بشرايف الفضايل الموصوف بكرايم الشمايل شعر ذو الجود و الجلالة و العزّ و العلا ، ذو الفضل و السماحة و المجد و البهاء جوان و جوان بخت روشنضمير ۞ بدولت جوان و بتدبير پير ، المختص باصناف العنايات من الله ذو المنن شجاع الدوله و الدين امير سيد حسن مكنه الله فى دولة واضحه المناهج و المعالم

و ثبته فی رقعة (f. 2a) راسخة القواعد و الدعایم مرجع جماهیر افاضل و مقصد مشاهیر اماثل است و هر یك از اصحاب فضل و ارباب هنر باجناس وسایط و انواع روابط خودرا در سلك مقیمان عتبه علیه و معتکفان سده سنیّه که هواره مورد امن و امان و مصدر عدل و احسان باد منتظم و منخرط میگرداند و نفود دانش و سرمایهء بینش خودرا در دار العیار امتحان بر محك خاطر نقاد و میزان طبع وقاد آنحضرت عرضه میدارند این فقیر حقیر المعتصم بالطاف الملك الوافی حسین بن علی الواعظ الکاشفی جعل اللّه خیر یومه غده و رزقه من العیش ارغده‌را با وجود قلت بضاعت و قصور باع در هر صناعت داعیهء آن شد که در زمرهء سایر خدام و ملازمان آستان سعادت فرجام انتظام یابد و بر مقتضی و ابتغوا الیه الوسیله احراز آن شرف بی تمهید ذریعه و ترتیب وسیله مناسب نمیدید و تحفهء هر فرقه فراخور احوال و خدمت هر طایفه لایق اطوار ایشان (f. 2b) تواند بود مصرع لا خیل عندی اهدیها و لا مال،

The author then states that, having long enjoyed familiar intercourse with many eminent men learned in divers sciences and arts, he debated for some while with himself as to the subject which he should select for the treatise whereby he hoped to secure the favour and patronage of Amír Seyyid Ḥasan *Shujá'u'd-Dawla*, until finally, perceiving that his special prediliction was for poetry, he decided to compose this work, named بدایع الافکار فی صنایع الاشعار, on the poetical arts.

The work is divided into a Preface (مقدّمه), two chapters (باب), and a Conclusion (خاتمه).

The *Preface* begins at the top of f. 3b, and treats of the different varieties of poetry, the terminology of

poets, etc. It contains four sections (فصل), which are as follows: —

Section I (f. 3^b). Definition and origin of poetry.

Section II (f. 4^b). Different forms of poetry. (قصیده. غزل. قطعه. رباعی. فرد. مثنوی. مسمّط. ترجیعات. موسط. مردف. محجوب. ذات المطالع. محدود. مطبوع. ملایم. سلیس. سهل ممتنع. جزل. مرتجل. فکری. مصنوع. ذو النوعین. متنوع.)

Section III (f. 8^b). Varieties of verse. (انجاز. بسط, مساواة. مطلع. مقطع. مصرع. بیت. نظم. نثر. نثر مرجّز. نثر مسجّع. نثر عاری. نسیب. تشبیب. بیت القصیده. متوارد. دعاء تأیید. توحید. نعت. منقبت. موعظه. اسرار. مدح. هجو وهجا. جد. هزل. مطایبه. مرثیه. مناظره. ثمریات. قَسَمیّات.)

Chapter I. (f. 17^a). On poetical artifices (در صنایع شعری).

تعویف. ترصیع. توصیع مع التجنیس. تجنیسات. اشتقاق. مکّرر. قلوبات. معکوسات. عکس طرد. اسجاع. ردّ العجز علی الصدر. معاد. اعنات or التزام. تضمین مزدوج. استعار. تمثیل. ارداف. مشاکله. تبیین. تشبیهات. ایهام. شبه ایهام. ایهام مرکّب. اکمال. تکمیل. مبالغه. تنسیق الصفات. سیاقت الاعدا. مراعات النظیر. اعتراض الکلام قبل الاتمام. حشو. توشیحات. ارسال المثال. ارسال ملیح. ارسال المثلین. متلوّن. التفات. تدارک. استدراک الابتدا. تأکید المدح بما یشبه الذم. مدح موجّه. محتمل الضدّین. ذو وجهین. معمّا. لغز. اقتفا. ذو القوافی. تکرار القوافی. تجاهل العارف. سوال و جواب. تزلزل.

حسن مطلع. براعت استهلال. حسن تخلّص. حسن طلب. حسن مقطع. مدح مثنّی. توسیم. اطراد. تسهیم. مقطع. متّصل. حذف. مجرّد. منقوط. رقطا. خیفا. معاجم. مهاجّی. متتابع. تعاجّب. حسن تعلیل. ترجمه. جمع و تفریق و تقسیم. لفّ و نشر. تصاحیف. کلام جامع. ابداع. اقتباس. عقد. حلّ. ترویج. ترکیب. سحر. ملمّع. استطراد. تضمین. استعانت. ذو متنین؟ فصل. توصل. تدویر. تضایع. تعریب. تصغیر. تصلف. اضمار الحروف. موقوف. حامل موقوف. استفهام. مستزاد. مفرد. لحاق. مذیل.

Chapter II. (f. 98*b*). On faults of poetry.

مصالت. سلخ. مسخ. ایهام. تناقض. عدول. زیادات. حذوف. تغییرات. غلط. غلو فاحش. ایقا. تجمیع. سماجت الابتدا. انحراف. سماجت الاستهزا. مخالفت نسیب و نسبت. وکالة التّخلص. ابرام العلل. تکلّف. تخلیع. التنزّل فی المدح.

Conclusion (f. 108*b*), in 7 sections.

Section I (f 108*b*) On what is meant by rhyme, and on the letters and vowel-points.

Section II (f. 116*b*). On the different kinds of rhymes which can be combined together.

Section III (f. 118*a*). On the five species of rhyme.

Section IV (f. 118*b*). On primitive and secondary rhymes (اصلی و معمولی).

Section V (f. 119*a*). On قافیهٔ شایگان.

Section VI (f. 121*a*). On faulty rhymes; of which there are several varieties, named as follows: —

اقوا. اکفا. رستا. ابطا. تضمین. زیادت.

Section VII (f. 124*b*). On faults in the *radíf*, of which there are 2 kinds, لغو and امتزاج.

The colophon (on f. 126^a) runs as follows: —

تمام شد این رساله بعون ملك الوهاب بتاریخ شهر ربیع الثانی سنه ۱۰۸۹ یکهزار و هشتاد و شش هجری بید ملا عبد القادر ولد حاجی محمد بصر (?) قادری عفی عنهما.

No. CLXXXI.

Add. 212 (Lewis 30).

ریاض الصّنایع قطبشاهی در علم عروض و قافیه از تصنیف الفتی بن حسینی (*sic*) ساوجی

Riyáḍu 's-ṣanáyi'-i-Quṭbsháhí, a treatise on Prosody and Rhyme, in mixed prose and verse, by **Ulfatí b. Ḥuseyní of Sáva.**

Ff. 76 (ff. 1^a—5^a and 75^b—76^b blank, save for some verses written on ff. 1^b and 2^a); 21.7 × 13.7 c.; 11 l. Written in a good Indian *ta'líq*, on bluish paper, between margins of gold and colours; headings in red. No colophon or date.

Begins: —

حمد وافر و ثنای کامل مُبْدِع و صانعی‌را شایانست که از امتزاج ارکان عناصر و ازدواج اصول موالید مصراع موزون ترکیب انسانرا ترتیب داده الخ

After the doxology, the author, who gives his name as *Ulfatí b. Ḥuseyní Sávají* (الفتی بن حسینی ساوجی), states that he composed this treatise on Prosody, Rhyme, and Rhetoric in response to a request from numerous friends and pupils, and that he entitled it *Riyáḍu 's-Ṣanáyi'-i-Quṭbsháhí*, in honour of 'Abdu'lláh Quṭbsháhí (reigned A.H. 1020—1083; A.D. 1611—1672). The date of composition of the work is given as A.H. 1048 (= A.D. 1638—9) in the following verses in the section at the end of the work dealing with chronograms (f. 74^a): —

. . . چنانچه چل و هشت سال هزار بحساب جمل چل و هشت سال هزار گشته

ریاض الصنایع چو اتمام یافت، بامداد توفیق پروردگار،
طلب کردم از کلك تاریخ او، رقم زد چل و هشت سال هزار،

The words *chil u hasht sál hazár*, which mean 1048, also give the same date when the numbers corresponding to each of the component letters in the *abjad* notation are added up.

The metrical text, and the prose commentary accompanying it, are, as distinctly stated in the preface, both by the same author.

The principles of scansion, the different feet, and the modifications of which each is susceptible, are first discussed (ff. 7^a—13^b); then the different metres, beginning with the *Kámil*, and ending with the *Mutadárik* (ff. 15^a—44^b); then follows the dissertation on rhyme (ff. 45^a—55^a); then that on Rhetoric, Tropes, etc. (ff. 55^a—73^b); and lastly the Conclusion (گوشوار ریاض الصنایع, or خاتمه).

The author again refers to his name (or rather *takhallus*) *Ulfatí* in the following verse on f. 74^b: —

طبعم چو ازین ریاض شد لاله فشان،
تر خنده گل شهرت من زد بجهان،
هر طفل که گردید الف بی تی خوان،
از نام من آورد ره آورد بیان،

and in the concluding *beyt*: —

همچو خاتم الفتی شد نامدار،
ختم کرد این گنج دُر شاهوار،

No. CLXXXII. Add. 261.

Ff. 151 (ff. 2^a—3^b, 71^b—73^a, 115^b—116^a, 148^a—151^b, and two additional leaves at beginning and end blank); 17.8 × 12.0 c.

Contains three separate works, viz.: —

I (ff. 5^b—71^a). A glossary of rare Persian words, by Shamsu'd-Dín Muḥammad Fakhrí of Isfahán. Each page contains 19 lines, and is written in legible *ta'líq*. This glossary, which forms the fourth part of the *Mi'yár-i-Jamálí* (معیار جمالی), composed for Sulṭán Jamálu 'd-Dín Sheykh Abú Is-ḥáq (see Ḥájí Khalfa, vol. V, p. 640), has been published at Kazan by Ch. Salemann in A. D. 1885. Cf. Rieu, vol. II, p. 498^b. Begins: —

بدان اسعدك اللّه و اصلحك كه هر چند تفاوت در السنه و اختلاف در لغات بیش از آنست كه دهن (*sic*, for ذهن) هیچ آدمی محیط آن تواند شد الخ

Many of the "specimens" (امثله) given in Salemann's text are wanting.

The glossary ends on f. 65^b, and is followed (ff. 65^b—71^a) by some remarks on Persian Grammar headed قاعدها كه در زبان فارسیست بیان كرده شده, and beginning: —

هر دال غیر اوّل واقعست اگر ما قبل او حرف صحیح و ساكن باشد دال مهمل بود و الّا ذال معجمست الخ

II (ff. 73^b—115^a). The *Anísu 'l-'Ushsháq* ("Lover's Companion") of Ḥasan b. Muḥammad Sharafu 'd-Dín Rámí. See Rieu, pp. 814^a XI, and 1094^b; and Ethé, col. 827. A French translation by M. Clément Huart forms fasciculus 25 of the *Bibliothèque de l'École des Hautes Études*. This text and the following are written in a different hand to the preceding one, in a good and well-formed *ta'líq*, each page containing 13 lines.

III (ff. 116*b*—147*b*). The *Ṣanáyi'-i-Badáyi'* (صنایع بدایع), a work on rhetorical and poetical figures, based on the *Ḥadá'iqu 's-siḥr* of Rashídu 'd-Dín Waṭwáṭ. No mention is made of the author's name. Begins: —

الحمد للّه ربّ العالمين، و الصلوة و السلام على خير خلقه، محمّد و آله اجمعين، اما بعد معلوم شود كه اين كتابيست از براى اهل لطف، و ارباب فضل تركيب ساختيم، از خلاصهء حدايق السحر، قريب الفهم، و بر پنجاه باب ساختيم، و اين كتابرا صنايع بدايع نام كرديم، باب اوّل در بيان ترصيع. الخ

The arrangement of subject-matter is conformable to the *Ḥadá'iqu 's-siḥr*, but the examples given are different. *Cf.* Rosen's *Manuscrits Persans* (*Coll. Scient. de l'Inst. des Langues Orient.* vol. III), p. 282, where, under the name of حقائق الحدائق, a work by Sharafu 'd-Dín Rámí (the author of the companion treatise above noticed) answering to this description, and actually containing in the first part 50 chapters, is described. This work may not improbably be an abridgement of that.

There is no proper colophon, but on f. 151*b* is the following iuscription in *naskh*: —

حرره الفقير الحقير الى رحمة اللّه المعين حسين الشهير بشهدى عن كاتبان كتب خاصه (?)

EPISTOLARY MODELS, ETC.

No. CLXXXIII.

Add. 238. (Lewis H).

بدايع الانشآء. مفتاح گلستان. شرح امثله الخ.

Ff. 152 (ff. 1*a*, 100*a*—101*a*, and 152*b* blank); 31.3 ×

19.6 c.; 14 or 15 l. Written throughout in the same hand (a clear but ugly Indian *ta'liq*): headings and overlinings in red. The copyist was Sheykh 'Abdu 'r-Raḥman b. Faqír Muḥammad, as appears from two colophons, the first (on f. 99^b) dated *Dhu 'l-Ḥijja* 15, A. H. 1124 (= Jan. 13, A. D. 1713); the second (on f. 149^b) Muḥarram 1st, A. H. 1125 (= Jan. 28, A. D. 1713) From these colophons it also appears that the manuscript was transcribed for a clergyman (probably Archdeacon Lewis) whom the copyist calls سینور پادری.

Contents: —

I (ff. 1^b—99^b). The **Badáyi'u'l-Inshá** (بدایع الانشاء), or *Epistolary Manual*, of *Yúsufí*, completed in A. H. 940 (A. D. 1533—4), beginning: —

زینت عنوان هر نامه نامی و زیور دیباجهٔ هر صحیفهٔ گرامی الخ

See Rieu, p. 529 and p. 475^b, IV; Ethé, col. 836—8.

II (ff. 101^b—136^b). The **Miftáḥ-i-Gulistán** (مفتاح گلستان), or *Key to the Gulistán*, a dictionary of the rare words occurring in that well-known work, followed by translations of all the Arabic sentences contained in it; the words being arranged alphabetically according to the final letter, and the Arabic sentences in the order in which they occur. Composed in the reign of Maḥmúd Sháh b. Muḥammad Sháh Bahmaní (reigned A. H. 887—924, A. D. 1482—1518) by **Oweys b. 'Alá**, a disciple of Khwája Abu'l-Feyḍ Amínu'd-Dín Sháh, at the request of some friends. Begins: —

فاتحه هر فتاحی را که افتتاح کلام خود بفاتحة الکتاب مخصوص گردانیده الخ

III (ff. 137^a—149^b). **Sharḥ-i-Amthila** (شرح امثله); Paradigms of Arabic verbs, etc., beginning: —

قال رسول اللّٰه صلّی اللّٰه علیه و اله و سلّم اوّل العلم معرفت و الجبّار (*sic*, for لجبّار (معرفة الخ

IV (ff. 150—151). A few pieces of poetry by Awrang-Zíb, Báqí'á, etc., and copy of a *farmán* addressed to 'Alí Mardán Khán by Sháh Jahán.

V (f. 152^a). A list of the Moghul emperors down to Awrang-zíb.

No. CLXXXIV.

Add. 203 (Lewis 21).

مکاتبات علّامی

The **Mukátabát-i-'Allámí**, otherwise called **Inshá-yi-Abu'l-Faḍl**; a well-known collection of letters written by Sheykh Abu'l-Faḍl, Akbar's great minister, compiled by **'Abdu'ṣ-Ṣamad b. Afḍal Muḥammad.** See Rieu, pp. 396—7; Ethé, col. 841—2.

Ff. 284 (ff. 1^a and 284^b blank; ff. 1^b—18^b in a different and more modern hand); 24.4 × 16.4 c.; 15 l. Written in a fairly good Indian *ta'líq*; headings in red. No colophon.

Begins as usual: —

گوناگون نیایش مر داوریرا که وجود بشررا از کارخانهٔ عنایت کسوت حیات پوشانید الخ

Daftar I ends on f. 65^b. Daftar II appears to end on f. 177^a, and to be followed by Daftar III, which, however, has no heading or title.

No. CLXXXV.

Add. 210 (Lewis 28).

مکاتبات علّامی مشهور بانشاء ابو الفضل

The **Mukátabát-i-'Allámí**, commonly called *Inshá-yi-Abu'l-Faḍl;* letters written by Akbar's celebrated minister *Abu'l-Faḍl*, collected and edited by 'Abdu'ṣ-Ṣamad

b. Afḍal Muḥammad. See Rieu, pp. 396—7; Ethé, col. 841—2.

Ff. 175 (ff. 6[a] and 152—175 blank; ff. 1[a]—5[b] and 6[b]—8[a], originally blank, inscribed with various notes on religious duties, the taking of auguries, etc.); 26.6 × 16.5 c.; 17 l. Written in a poor Indian *ta'líq*. Not dated.

The title *Dhakhíratu'l-Mulk* is wrongly given to the work on f. 8[b]. There are copious interlinear glosses and marginal notes throughout the earlier portion of the work.

No. CLXXXVI.

Add. 216. (Lewis 34).

انشای ابو الفضل، رسائل مختلفه در طبابت و غیره،

A volume containing the **Epistolary Models of Abu'l-Faḍl**, sundry medical treatises by **Yúsufí**, etc.

Ff. 217 (ff. 1[a], 3, 61[b], 102—111[a], 117[b]—119[b], and 217 blank); 21.0 × 12.0 c.; 12—17 l. Written in clear but ugly Indian *ta'líq*; headings in red.

Contents: —

I (ff. 1[b]—2[b]). قاعدهٔ شناختن شانه. A short treatise on divination by means of the shoulder-blades of sheep, beginning, after a short doxology of the usual kind: — اما بعد بدانکه جمع حکما گفته‌اند که شناختن شانهٔ گوسفند علمیست از علم نجوم افزان تر (*sic*).

II (f. 4[a]). Memoranda of birthdays, the dates of which range from A. H. 1066 to 1076.

III (f. 4[b]). Magic square for [? recovering] a run-away slave.

IV (f. 5[a]). Form of "visitation" for Imám Ḥuseyn prescribed by the Imám Ja'far-i-Ṣádiq.

V (ff. 5^b—101^b). Epistolary Models of *Abu'l-Faḍl* (انشای ابو الفضل, also called مکاتبات علامی), beginning: —

گوناگون نیایش مر داوری‌را که وجود بشررا از کارخانهٔ عنایت کسوت حیات یوشانید الخ

See Rieu, p. 396; Ethé, col. 841—2. There is no division into *Daftars* in this MS., but the letters written by Akbar, which constitute *Daftar I*, end on f. 61^a, while those written by Abu'l-Faḍl (*Daftar II*) appear to extend to f. 101^b, at which point the *Inshá* abruptly breaks off, the lacuna being marked by 9 blank pages.

VI (ff. 111^b—117^a). Medical advice, partly in verse, partly in prose, by *Yúsufí*, *i. e*, Yúsuf b. Muḥammad of Herát, a physician who lived under Bábar and Humáyún. See Rieu, pp. 475^b, IV; 827^a, IX; and 840^b, IV. This may perhaps be his *qaṣída* on the preservation of health. It begins: —

علامت امراض خوانی بدانی نظر کن در کلام یوسفی،

از طبابت غرض دو چیز آمد بشنو از یوسفی بسمع رضا،

حفظ صحت یکی از ان باشد دیگری رفع علّت مرضا،

Some prescriptions follow, and a number of detached verses in different rhymes. Dated in the colophon (on f. 117^a) the 16th of *Dhu'l-Ḥijja*, A. H. 1064 (= Oct. 28, A. D. 1654).

VII (ff. 120^a—124^a). Various notes on drugs, precious stones, etc.

VIII (ff. 124^b—206^b). Another medical treatise, apparently by the aforesaid *Yúsufí*, dealing mainly with the properties of drugs and medicaments. In the upper corner of the page is written: —

فواید الاخیار مولانا یوسفی، بدان چون گفتی سپاس و درود (*sic*)، که در فن طب است این نکتها،

Nevertheless the treatise before us seems to be neither

the *Jámi'u'l-Fawá'id* (as the above title would seem to imply), nor the *Kitábu'l-Adviya*, unless it be one of these in a mutilated and abridged form. It begins abruptly: —

انوش داروی لولوئی که تقویت قلب و کبد و معده و دماغرا قوت دهد الخ

This treatise ends on f. 206*b*. It is followed (ff. 206*b* to the end) by sundry short treatises and notes on the elements, magic squares, etc.

No. CLXXXVII. Add. 2998.

رقعات نور الدین محمّد ظهوری

Letters of Núru 'd-Dín Muḥammad Ẓuhúrí, edited, with a preface, by **'Anbar Sháh Khán**. See Rieu, pp. 678, 741—2; Ethé, col. 672—4.

Ff. 168 (ff. 1*a* and 164*b*—168*b* blank; Arabic pagination wrong from f. 82, which is numbered 81, to the end); 18.8 × 12.2 c.; 9 l. Written in a bad Indian *nímshikasta* hand, between lines ruled in red and blue.

The volume, bought for the Library from Puttick on June 27, 1890, is described in a note on one of the blank pages at the beginning, as well as in a printed slip affixed inside the cover, as "*Forms of Letters on various subjects, by Anber Shah*", but it does not appear that 'Anbar Sháh wrote anything more than the conclusion and the preface (ff. 1*b*—4*b*), which begins: —

مصرع انتخاب قد رعنای سخن الخ

From this verbose and florid preface (f. 3*b*) it appears that he undertook to edit *Ẓuhúrí's* letters at the request of certain of his friends, especially one named Seyyid 'Aẓím Sháh.

The first letter (entitled گنج اول) begins on f. 4*b*, l. 6: —

شهید بحل یاد دیت فراموش کشته آرزوی شهادت دو باره آلخ

The second begins on f. 16^b; the third on f. 27^a; the fourth on f. 43^a; and the fifth on f. 63^b. No further headings occur in the remainder of the work. The MS., from the colophon, appears to be the editor's autograph.

The editor appears to have finished his work in A. H. 1233 (= A. D. 1817—1818), which date is expressed in two separate chronograms. The first of these occurs at the end of a *mathnaví* poem on ff. 147^b—149^b, and is as follows: —

از ره تعمیه بارخ او، شمع جمع خلد نکو،

The second is represented by the words اشراق خیال in the following quatrain on f. 163^b: —

چون بنده نوازی عنایات خدا،
بخشید بپنج گنج پایان هدا،
بیدستی پی سر زدن تاریخش،
اشراق خیال افگند از خود جدا،

No. CLXXXVIII. Add. 573.

انشاء هرکرن

The **Inshá-yi-Harkarn**, or Models of epistolary correspondence; by Harkarn, son of Mathurádás Kanbú Multání, a well-known work which has been several times printed and lithographed at Calcutta (1781 and 1831) and Lahore (1869). See Rieu, p. 530; Ethé, col. 842—3.

Ff. 48 (ff. 1^a—9^a and 37—48 blank); 22.4 × 15.5 c.; 15 l. Written in an Indian *ním-shikasta* hand, apparently of the last century.

N°. CLXXXIX. Add. 415.

منشیات مادهورام

Models of epistolary correspondence compiled by a Hindoo named Mádhúrám, and completed in A. H. 1140 (A. D. 1727—8), as witnessed by the following chronogram (قطعهٔ تاریخ) on f. 2*a*, ll. 13—14, at the end of the preface: —

چون به فضل خدای عزّ و جل،
یافت این نسخه صورت اتمام،
هاتفی گفت سال تاریخش،
۱۱۴۰
که زهی منشیات مادهورام،

This too, is the only place where the title occurs, save that at the end of the book is written "finished is the book of Mádhúrám" (تمام گشت کتاب مادهورام), without date or name of copyist. N°. 1412 of the Bodleian (Ethé's *Catalogue*, col. 854) appears to contain the same work.

The author states in his preface that, having profited by the society of several persons of learning, amongst whom he mentions the Nawwáb Luṭfu'lláh Khán b. Sa'du'lláh Khán, whom he served in the capacity of private secretary, he became chief secretary (میر منشی گری) to Jahándár Sháh. On the death of this monarch (killed in Jan. 1713) he entered the service of Gunul-tásh Khán (کوکلتاشخان). Of the many letters which he composed during this period a large part perished during wars in which he was involved. A selection of those which escaped destruction was made by his brother, Lála Harprashád (لاله هرپرشاد), and this selection constitutes the present work, designed to perpetuate the author's memory. The work is divided with 2 sections, the first containing letters dictated by the above-mentioned Luṭ-

fu'lláh Khán and Gunul-tásh Khán, the second letters written by Mádhúrám himself to his friends and patrons. Each section (فصل) is subdivided into several sub-sections (قسم).

Begins: —

بر دبیران دقیقه رس و روشن ضمیران صبح نفس پوشیده نماند
که چون این خوشه چین خرمن سخن را خیال استدراك
غوامض انشا و استکمال این گرامی فن در سر افتاد الخ

Ff. 118 (f. 1[a] blank); 21.5 × 12.0; 15 l. Written in Indian *ta'liq*; headings in red; undated.

N°. CXC. Add. 439.

خطوط امین الدین خان یا انشاء دلکشا

A printed label (apparently from a book-catalogue) affixed to the inside of the cover of this manuscript describes it as follows: — "*Letters by Ameen ad Deen, a Nobleman, and Memoirs of Shekh Alleh Ear, containing interesting Anecdotes of the Court of Dhely during the Reigns of Shaw Aulum the 1st, Jehaundar Shaw and Ferokhsere, also a curious Account of a Journey to the Cumaoon Mountains bordering upon Oude, etc*". A manuscript note on one of the blank leaves at the beginning states that the book was brought from India by Captain Jonathan Scott, and bought from Priestley, a bookseller in Holborn, into whose hands in had passed, by G. C. Renouard in 1849. Another note states that it was bought at Renouard's sale in 1867.

The title "*Letters of Ameen ad Dien*" is written in English characters on the second blank leaf at the beginning, and in Persian (خطوط امین الدین خان) at the top of f. 1[b] over the *Bism'illáh*, but in a different (apparently European) hand. The text begins abruptly: —

ظلّ نوازش و الطاف قبله دو جهان خداوند خدایگان ممدود
روس پرورش یافتگان باد آلخ

and no mention seems to be made of the author's name or the title of the work. The letters are separated by the title کتابت دیگر ("another letter") in red. In the brief colophon at the end (f. 112^b) the work is described as: —

نسخهء انشاء دلگشا تالیف شیخ یار محمّد

"Copy of the *Inshá-i-Dilgushá*, composed by Sheykh Yár Muḥammad".

Ff. 112 (f. 1^a blank); 19.9 × 11.1 c.; 13 l. Written in an ugly but legible Indian *ta'líq*.

No. CXCI. Add. 1090.

جامع القوانین

Jámi'u'l-Qawánín, models of epistolary style, by Khalífa Sháh Muḥammad, who flourished during the latter part of the 11th and earlier part of the 12th century of the *hijra*. The work has been printed at Lucknow (A. D. 1846) and Cawnpore (A. H. 1280). See Rieu, pp. 414—5, 797^b IX.

Ff. 60 (ff. 1—5^a, and 59—60 blank; f. 36 missing); 22.5 × 15.1 c.; 15 l. Written in a good Indian *ta'líq*; headings and colophon in red.

This copy was made for Mr. John Dick by a scribe whose name seems to read Ghulám Munír. The day of the month (Rabí' I, 15th) on which it was completed is given, but not the year.

No. CXCII. Add. 1091.

جامع القوانین

Another copy of the **Jámi'u'l-Qawánín.**

Ff. 87 (ff. 74^b—85^a blank); 20.1 × 14.6 c.; 9 l. Writ-

ten in a clear but ungraceful Indian *ta'liq* by Muḥammad Ḥuseyn, called Dádí-Miyán, the son of Ghulám Muḥammad the Preacher. The transcription, as stated in the colophon, was completed on Friday, Muḥarram 7th, A. H. 1221 (March 27th, A. D. 1806) in Barampúr.

The text of this work ends on f. 73^b. On f. 74^a is inscribed a prayer or talisman called دعای عاشوره *(sic)*, while ff. 85^b—87^b are scrawled over with a Hindustání treatise entitled احوال رسم خطکا.

Presented to the Library by Dr. William Wright.

No. CXCIII. Add. 751.

انشاء بیدل

The Letters of Mírzá 'Abdu'l-Qádir **Bídil** (**Inshá-**, or **Raqa'át-i-Bídil**), one of the greatest Indian poets of the last century. These letters, mostly addressed to Shukru'lláh Khán, the author's patron, and to his sons 'Áqil Khán and Shákir Khán, are in Persian. Concerning the author, see Rieu, p. 706^b, and concerning the work, *Ibid.*, 811^a, II.

Begins as usual: —

عجز مراتب حمد و ثنا تسلیم بارگاه صمدی که خامه‌را در معرکهء آغاز ثنایش از نقطه سپر انداختن است آلخ

Ff. 64 (1^a and 64^b blank); 24.0 × 14.0 c.; 12 lines in the body of the page, and 24 short oblique lines in the margin. Written in good *shikasta-ámíz;* headings and punctuations in red. Copyist, 'Abdu'l-Qádir. Not dated.

CALLIGRAPHY, ETC.

No. CXCIV. Oo. 6. 36.

An album of calligraphic specimens, in different

styles of *naskh*, consisting of 21 leaves, measuring 25.2 × 15.3 c., joined together at the edges so as to form a continuous sheet. The writing is confined to one side. Borders tinted and mottled; margins ruled in gold and colours.

F. 1 contains the "*Bismi'lláh*" written in a large *thulth* hand; ff. 2—7 extracts from the Qur'án, beginning with *súra* II, *v.* 14, and ending with *súra* LXIX; ff. 8—18 texts, traditions, verses, and proverbs; and ff. 19—21 specimens of the ligatures and combinations of the letters. All the quotations are in Arabic. No date or scribe's name, but only inside the cover, in an unformed (probably European) hand, the words: —

هذ المرقعه القطيع قد اوهبنى ايّاه معلّمى

No. CXCV. Add. 254.

The Lewis Scrap-book.

A large volume of about 110 leaves, measuring 36.8 × 25.4 c., on or between which are affixed and inserted a number of letters, fragments of MSS., specimens of different characters and handwritings, and the like.

The greater part of this collection consists of letters and *arḍ-dáshts*, in the Persian language, addressed to Mr. Lewis by various correspondents. The specimens of calligraphy, in Arabic, Persian, and Turkish, represent almost every variety of handwriting used by the Muḥammadans (*thulth*, *naskh*, *ta'líq*, *nasta'líq*, *diváni*, and *nim-shikasta*). Some few of them are signed and dated: thus on f. 46^{b} is a specimen of *ta'líq* signed *Muḥammad Masíḥ-i-Shirázi*, and dated A. H. 1085; on f. 48^{b} are 3 specimens of *nasta'líq*, one of which is signed *Muḥammad 'Alí*, and dated A. H. 1110; while on ff. 49^{a} and 56^{b} are specimens of *naskh* signed *'Abdu'lláh*, and dated respectively A. H. 1091 and 1085.

Of other characters besides the Arabic the following

are represented: — Siamese (ff. 27, 29); خط زبان هندو یعنی زبان جنتو (f. 31^{b}); Armenian (ff. 32^{b}—33^{a}); Maráṭhí (f. 38^{b}); Gujarátí (ff. 39^{b}—40^{a}); "the Oudeia or Wrria Alphabet" (between ff. 58 and 59); Bengálí (between ff. 59 and 60); Chinese (f. 62^{a}); and a few lines of Tamil (between ff. 72 and 73).

POETRY. FIRDAWSÍ.

No. CXCVI **Nn. 1. 20.**

شاهنامهٔ فردوسی

The Sháhnáma of Firdawsí, complete. See Rieu, pp. 533—541; Ethé, col. 449—453.

Ff. 573; 37.0 × 22.5 c.; 25 l. of 2 *beyts* each. F. 1^{a} is blank. On f. 1^{b} begins the older preface (see Rieu, p. 534). In the course of this occurs the satire on Sulṭán Maḥmúd, which fills the whole of f. 5^{a}, and the greater portion of ff. 4^{b} and 5^{b}. To the *beyt* with which the satire generally opens: —

ایا شاه محمود کشور کشای،
ز کس گر نترسی بترس از خدای،

are here prefixed thirteen other *beyts* beginning: —

بدان شهریارا که این روزگار،
نماند همی بر کسی پایدار،

This preface ends near the top of f. 7^{b}, and is followed by an index of the old Kings of Persia wherein is also given the duration of their reigns. Ff. 8^{b}—9^{a} are blank.

The great epic itself begins on f. 9^{b} and ends at the bottom of f. 571^{a}. The only colophon consists of the words تمّت هذه الشهنامه.

Ff. 571^{b}—573^{a} are occupied by a versified epitome or index of the Sháhnáma, entitled — فهرست پادشاهان ایران که چند گروه بوده و مدّت پادشاهئ پدران ایشان

Begins: —

سپاس خدارا که او پادشاست،،
که ملك لقایش بری ز فناست،،

Ends: —

بود کز کرم ایزد داد گر،،
کند بر تو یکشب برحمت نظر،،
بفضل خدا باش امیدوار،،
ز کرده پشیمان ز بد شرمسار،،

On f. 573^{b} is written the following inscription in good *naskh*: —

والا شاهی

بتاریخ بیست و سیم شهر صفر سنه ۲۳ جلوس در کتابخانه سرکار عرض دیده شده

Under this is a seal inscribed: —

مسیح مرید محمد شاه عالم ۲۰

and at a little distance below this another inscribed: —

اسحق مرید شاه عالم سنه ۲۱

No. CXCVII. Add. 269.

شاهنامهء فردوسی

Another copy of the **Sháhnáma** of **Firdawsí**.

Ff. 559 (ff. 1^{a} and 559^{b} blank); 36.8 × 22.6 c.; 25 l. Not dated. Written in quadruple columns, between margins ruled in gold and colours, in a good *ta'líq*, apparently of the 16th or early 17th century. Ff. 2^{b} and 3^{a}, containing the beginning of Báysunghar's preface, and

f. 16^b, on which the Sháhnáma itself begins, are richly illuminated; and there are coloured illustrations on ff. 1^b, 2^a, 19^a, 102^a, 127^a, 154^b, 178^b, 219^b, 246^b, 275^a, 302^a, 337^a, 423^a. F. 1^a bears a seal-mark which appears to be that of Muḥammad[-Qulí] Quṭbsháh (reigned A. H. 988—1020), a Persian inscription dated A. H. 1019 (A. D. 1610—11), and an English inscription, stating that the volume was presented to the Library by the Directors of the East India Company. This is signed by "Chas Wilkins, Librarian", and dated August 15th, 1806.

No. CXCVIII. Add. 312.

شاهنامهء فردوسی

Another copy of **Firdawsí's Sháhnáma.** This MS., written in an ungraceful but clear Indian *ta'líq* hand of the 17th or 18th century, contains ff. 435 (f. 435^b blank) measuring 42.0 × 27.5 c. Each page is subdivided by double lines into four columns and a margin, each containing one *miṣrá'* to the line, so that the full page contains 71 *beyts*.

Ff. 1^a—2^b are occupied with a list of the old Persian Kings arranged in four classes (Píshdádiyán, Kiyán, Ashkániyán, and Sásániyán), together with their titles, the names of their fathers, their chief deeds, the duration of their reigns, and, except in the case of the Sásánians, the names of contemporary prophets.

At the top of f. 3^a begins Báysunghar's preface (see Rieu, vol. II, p. 536), in which is included (on f. 4^b) Firdawsí's satire on Sulṭán Maḥmúd. This preface begins: —

سپاس مر خدائیرا که خداوند دو جهانست و آفریدگار زمین و زمانست و روزی ده جانوران و فریاد رس بنده‌گانست الخ

The older preface (see Rieu, p. 534) begins on f. 5^a, l. 9, as follows: —

سپاس و آفرین خدایرا که این جهان و آن جهان آفرید و بندگانرا اندر جهان بدید کرد آلخ

This concludes with a list or index of the old Persian Kings, including the duration of their reigns.

The introductory matter concludes with a vocabulary of obsolete words used in the *Sháhnáma*, extending from f. 8*a*—f. 9*b*.

This glossary is followed by the colophon, wherein the date of completion is given as Sha'bán 4th, [A. D.] 1801, and the name of the scribe as 'Abdu'l-Ḥaqq b. 'Abdu's-Samí'. The remainder of f. 9*b* is occupied by a few scattered verses.

F. 10*a* is blank, save for the following note in the hand of Muḥammad Khalíl b. Sulṭán Dá'úd Mírzá b. Sulṭán Sháh Suleymán II al-Ḥuseyní al-Músaví, (to whom apparently, the volume belonged), dated Murshidábád, Bengal, Ṣafar 17th, A. H. 1206: —

الحمد للّه الذی انزل علی عبده الکتاب من متملّکات اقلّ السّادات محمّد خلیل ابن سلطان داود میرزا ابن السلطان شاه سلیمان الثانی الحسینی الموسوی انار اللّه برهانهم و جعل الجنّة مأواهم تسوده فی بلده مرشد آباد بنگاله سجی اللّه من الافات و البلیات تحریرا فی تاریخ هفتدهم شهر صفر المصفّر سنه ۱۲۰۶ هجری،

Almost the same note in the same hand occurs on f. 1*a*, immediately before the index of the Kings. It runs as follows: —

الحمد للّه الذی انزل علی عبده الکتاب من متملّکات اقلّ الخلیقه بل لا شی فی الحقیقه محمّد خلیل ابن سلطان داود میرزا ابن شاه سلیمان الحسینی الموسوی الصفوی الثانی انار اللّه برهانهم و جعل الجنّة مأواهم تحریرا فی تاریخ هفتدهم شهر صفر المصفر سنه ۱۲۰۶ هجری تسوده فی بلدة مرشدآباد بنگاله سجی اللّه منه

The text of the poem begins on f. 10*b*, and continues as described without interruption to f. 435*a*, ending thus: —

از آن پس نمیرم که من زنده ام،
که تخم سخنها پراگنده ام،
هر آن کس که دارد هُش و رای و دین،
پس از مرگ بر من کنند آفرین،
تم تم تم
اتمام یافت کتاب شاه نامه
خدایا بر آنکس که این‌را نوشت،
عفو کن گناهش عطا کن بهشت،

The MS. bears on the first page the arms and name of John Campbell, Esq^re^.

No. CXCIX. Add. 835.

شاهنامهء فردوسی

Another copy of the **Sháhnáma of Firdawsí**, without any of the usual prefaces.

Ff. 584 (ff. 1*a*, and 584*b* blank); 29.0 × 18.5 c.; 25 l. Written, in quadruple columns with double margins of red, in a small and fairly legible *ta'liq*, apparently of the end of the 16th or beginning of the 17th century. The scribe's name is given at *'Alamu'd-Dín* (علم الدین), but there is no date. Spaces are left here and there for miniatures, one of which has been outlined on f. 167*b*. Headings in red.

No. CC. Oo. 6. 60.

تاریخ دلکشای شمشیر خانی

The abridgement of **Firdawsí's Sháhnáma** (consisting of selected extracts connected by a prose nar-

rative) made by **Tavakkul Beg b. Túlak Beg** in A. H. 1063 for Shamshír Khán, Governor of Ghaznín, and called after him **Táríkh-i-Shamshír Khání** (so on recto of second blank leaf at the beginning of this MS.), or **Táríkh-i-Dilkushá-yí-Shamshír-Khání** (so on f. 252*a*). See Rieu, pp. 539—540, and Ethé, col. 453.

This copy was made in the 13th year of Muḥammad Sháh's reign (= A. H. 1143, A. D. 1730—1731), and completed on *Dhu'l-Ḥijja* 25th of that year, by Fatḥ Muḥammad b. Ján Muḥammad. It lacks the prose preface prefixed to most copies, and begins: —

بنام خداوند جان و خرد،
کزین برتر اندیشه بر نگزرد (*sic*)،

Ff. 254; 22.0 × 13.2 c.; 16 or 17 l. The Arabic paging goes wrong on f. 55 (which is numbered 56), and again on f. 90 (which is numbered 92). On the other hand ff. 226 and 227 are both numbered 228.

The *Táríkh-i-Shamshír-Khání* ends on f. 252 with the following colophon: —

باتمام رسید این نسخهٔ تاریخهای دلکشای شمشیر خانی که در انتخاب شاهنامهٔ حکیم فردوسی طوسی است بتاریخ بیست پنجم شهر ذی حجه سن سیزده ۱۳ محمّد شاهی بروز یکشنبه بوقت دو پهر بدستخط حقیر فقیر دلریش فتح محمّد ولد جانمحمّد آلخ

The remaining 5 pages (f. 252*b*—254*b*) contain an index of the Kings of Persia, and the chief events of their reigns, down to the end of the Sásánian dynasty. This is followed by a list of the twelve Imáms of the Shi'ites.

No. CCI. **Add. 411.**

تاريخ شمشير خانى

Another copy of **Tavakkul Beg's Táríkh-i-Shamshír-Khání.**

Ff. 282 (ff. 1 and 282^b blank); 24.0 × 15.0 c.; a variable number of lines to the page. Written in bad Indian *ta'líq*; much mended; many pages supplied in a later and much more legible hand. No date or name of copyist is given, the colophon containing no more than this: —

تمام شد نسخهء تواريخ شمشير خانى،،

Begins: —

حمد بيغايت و ثناء بى نهايت مر حضرت كبريای واجب الوجودی را كه جناب قدسی هويت جلالش از (*sic*, for از) ادراك افهام مقدس و كنه صمدّيت داتش (*sic*, for ذاتش) آلخ

'OMAR-I-KHAYYÁM. — NAẒÍRÍ.

No. CCII. **Add. 1055.**

ديوان نظيریء نيشاپوری· رباعيات عمر خيّام

The **Díván** of Muḥammad Ḥuseyn **Naẓírí** of Níshápúr, followed by one of the largest known collections of the quatrains of 'Omar-i-Khayyám.

Ff. 222 (ff. 1^a—2^a blank, save for notes, etc.; ff. 49^b—50^a, 172^b—174^a blank; ff. 221—2 missing); 24.0 × 13.0 c.; 17 l. where the writing is horizontal, but throughout the greater part of the volume the verses are written diagonally; handwriting a not very legible *nim-shikasta*; date wanting.

The names of several previous owners are noted on the blank leaves at the beginning. Of these the earliest appears to be Mír Muḥammad Ḥuseyn b. Mír Muṣṭafá, A. H. 1195 (= A. D. 1781) on f. 1^a; next in date is a note stating that the book was bought in an auction of the effects of "His late Excellency" (حضور مغفور) on Rajab 29th, A. H. 1275 (= March 5th, A. D. 1859) by Aḥmad 'Alí; then follow these two notes, the first in ink, the second in pencil; — (1) "*Whitley Stokes from Syef Oodeen, Madras, Dec. 1863*"; (2) "From a Madras tailor, who presented it to me in return for some trifling kindness. W. S." Another later note in pencil, after describing the contents of the volume, states that it formerly belonged to the Nawwáb of the Carnatic, whose seal is impressed on f. 2^a, and was bought at the sale of his library. The inscription of this seal appears to read: —

تاج الامراء محمد علی حسین خان ۱۲۱۵

(A. H. 1215 = 1800—1).

The *Díván of Naẓírí* (see Rieu, p. 817; Ethé, col. 671—2) occupies ff. 2^b—172^a as follows: — *qaṣídas*, ff. 2^b—49^a; *ghazals*, ff. 50^b—163^b; *rubá'iyat*, ff. 163^b—172^a. Beginnings of first and second as given by Ethé (*loc. cit.*); the first quatrain is as follows: —

از دوست منادیست (?) اندر رگ و پوست ،،
کان می برد ت بجانب کعبهٔ دوست ،،
لبیک تو پاسخ ندا کردن چیست ،،
پنهان طلبی اگر نه از جانب اوست ،،

The *Quatrains of 'Omar-i-Khayyám* (ff. 174^b—220^b, imperfect at end) contained in this collection number more than 800. *Cf.* Whinfield's *Quatrains of Omar Khayyám, Persian and English* (London, Trübner, 1883), pp. XV and XVIII. The first of them is that which stands first in Mr. Whinfield's series.

SANÁ'Í.

No. CCIII. Add. 3209.

حديقهء سنائى

A fine, carefully made copy of the **Ḥadíqatu'l-Ḥaqíqat** ("Garden of Truth") of Abu'l-Majd Majdúd b. Ádam **Saná'í** of Ghazna, the earliest of the great Ṣúfí poets of Persia (d. A.H. 545 = A.D. 1150). See Ouseley's *Notices of Persian Poets*, pp. 184—7; Rieu, pp. 549—550; Ethé, col. 463—8; Pertsch's *Berlin Catalogue*, pp. 747—750.

Ff. 134 (ff. 1^a and 134^b blank); 23.2 × 14.3 c.; 17 l. (*beyts*) in the body of each page and 38 l. (19 *beyts*) in the margin. Written in a good, clear, scholarly *naskh*. Headings in red.

In the colophon on f. 134^a it is stated that the transcription of this MS. was completed at Agra, in the 48th year of the reign of Akbar, on Sunday, Ṣafar 3, A.H. 1012 (= July 13, A.D. 1603) by Bahá'u'd-Dín b. 'Abdu'r-Raḥmán b. Sheykh Mubárak b. Sheykh Zeynu'd-Dín Ṣiddíqí; and that it was copied from (and, as noted beside the colophon, afterwards again collated with) a MS. written by 'Abdu'r-Rahím b. Muḥammad b. Abi'l-Fatḥ, called "*el-Khaṭṭáṭ*", and dated Ramaḍán, A.H. 617 (Nov., A.D. 1220).

Begins (without preface) as usual: —

ای درون پرور برون آرای، وی خرد بخش بی خرد بخشای،

The text of the colophon is as follows: —

نقل عبارت تمامی او اینست، کتبه عبد الرحیم بن محمد بن
الی الفتح المعروف بالخطّاط حامدا و مصلیا و مستغفرا فی شهر
اللّه المبارك رمضان سنه سبع عشره و ستمائه و لحمد للّه حق

حمده و صلوته على خير خلقه محمد و آله، حرّره بهاء الدّين
بن عبد الرّحمان بن شيخ مبارك بن شيخ زين الدّين صديقى
ساكن موضع بروند يوم الاحد فى ثلثة شهر صفر ختم الله
بالخير و الظفر سنه اثنى عشر و الف در بلدهء دار الخلافة اگره
در عهد حضرت جلال الدّين محمّد اكبر بادشاه غازى سنه ۴۸

On ff. 1[a] and 134[a] are various seals and notes of former possessors.

Bought from Quaritch in July, 1895.

No. CCIV. Add. 810.

حديقهء سنائى

The **Ḥadíqatu'l-Ḥaqíqat**, or "Garden of Truth", a religious poem in 10 chapters, by Abu'l-Majd Majdúd b. Ádam Sanā'ī, the earliest of the great Ṣúfí poets, completed in A. H. 525 (A. D. 1131). See Rieu, pp. 549—551; Ethé, col. 463—7. The whole work has been lithographed at Lucknow in the year A. H. 1295; and the first 2 chapters, with a commentary entitled *Ṭaríqa bar Ḥadíqa* by Mírzá 'Alá'u'd-Dín Aḥmad Khán, governor of Lúhárú, poetically surnamed 'Alá'í, and Mawlawí Muḥammad Ruknu'd-Dín Qádirí Ḥiṣárí, have been lithographed at Lúhárú in Ṣafar, A. H. 1290 (April, A. D. 1873).

Ff. 226 (f. 1[a] blank); 26.7 × 15.4 c.; 19 l. of one *beyt* each in the body of each page, and 14 l. of 1 *miṣrá'* each in the margin. Written between lines ruled in gold and colours in a good, clear *ta'líq*. Headings in red. Dated in the colophon, on f. 225[a], the 26th of Rabí' II, A. H. 1032 (= Feb. 27th, A. D. 1623).

Contents: —

I. Ff. 1[b]—7[b]. The Preface of Muḥammad b. 'Alí *Raffá* (or *Raqqa*, or *Raqqám*), of which the contents

are stated by Rieu, p. 550. *Cf.* also Ethé, col. 463. In the preface the name of its author occurs three times, once as محمّد بن علی رفا, once as محمّد بن علی بن بو بکر رقا, and once as محمّد بن علی رقّا. Besides the facts mentioned by Rieu, he says that the original copy of the poem, consisting of 10,000 *beyts*, was sent to Baghdad to be submitted to Imám Burhánu'd-Dín Muḥammad b. Abi'l-Faḍl. While it was in his hands, Saná'í died, on Sunday, Sha'bán 11th, A. H. 525 (June 9th, A. D. 1131. Cf. Ethé, col. 463, where the difficulties involved in this date are pointed out). Of 5000 *beyts* which were in his possession Muḥammad b. 'Alí Raffá made a copy for Bahrám Sháh. It seems to be implied by the following sentence, with which it concludes, that this preface was in part dictated by Saná'í before his death: —

ایـن دیباجـهٔ مجدود بـن آدم السّنائـی الغزنـوی تغمده اللّه برحمته و رضوانه املا کرد روز یـك شنبه از بامداد یازدهم شعبان سـنه ۵۲۵ سـال بر بانصد و بیست و پنج از هجرت حضرت سیّد الرّسل محمد المصطفوی صـلـواة اللّه و سـلامـه علیه و جون نماز شام بگذارد آخـرتـریـن سخنی که گفت این بود که کرم تو حکم من بس و خـالی کرد بنوابـاد در خانهٔ عایشه نیکو رحمة الله و اثابه و ایانا بفضله و منه انه سمیع مجیب و السلام۞

The preface is followed by a versified index of the ten chapters into which the poem is divided, which runs as follows: —

فهرست الابواب

بـاب او گـرچـه هـسـت ظـاهـر ده
هست باطن به از صـد و پـنـاجـه

باب اوّل ثنا و تمجیدست
صرف تنزیه و محض توحیدست
باب ثانی ثنا و نعت رسول
و آن یاران نیك و شوی بتول
باب ثالث ز عقل گویم من
ز آنکه گنجد درو مجال سخن
باب رابع ز علم و خواندن علم
گفت خواهم ز روی دانش و حلم
باب خامس ز خواب و تعبیرش
کز کجا تا کجاست تأثیرش
باب سادس ز غفلت و نسیان
گرچه مستولی است بر انسان
باب سابع ز حال دشمن و دوست
که نیابی بر آنچه دشمن اوست
باب ثامن ز گشت افلاکست
که چنین حایرست ناباکست
باب تاسع ثناء شاه آمد
که جهان را بدو پناه آمد
باب عاشر ثنای این تصنیف
که نیابی دگر چنین تالیف

II. Ff. 8[a]—225[a]. The text of the *Ḥadíqa*, concluding with Saná'í's appeal for support against his calumniators (by whom his orthodoxy had been called in question) to the Imám Burhánu'd-Dín Abu'l-Ḥasan 'Alí b. Náṣir of Ghazna called *Biryán-gar*, then resident in Baghdad,

to whom the poem was submitted for examination (see *supra*, and *cf.* Rieu, p. 550[a], first paragraph). The *Ḥadíqa* begins as usual: —

ای درون پرور برون آرای وی خرد بخش بیخرد بخشای

The appeal (f. 223[b]) begins: —

ای تو بر دین مصطفی سالار بر طریق برادران کن کار

III. Ff. 225[b]—226[b]. The *fatwa* of the Caliph's court at Baghdad vindicating Saná'í's orthodoxy to Sulṭán Bahrám Sháh the Ghaznavid. See Ethé, col. 464.

ANVARÍ.

No. CCV. **Oo. 6. 27.**

کلّیات انوری

The complete poetical works of **Anvarí**. See Rieu, pp. 554—557, Ethé, col. 471—478.

Ff. 407 (ff. 1[a], 227[a], and 407[b] blank); 24.8 × 14.0 c.; 17 l. Written in a fair *ta'liq*, apparently of 16th century. Not dated. Numerous marginal notes and glosses in earlier portion. No headings to poems. Contents: —

Qaṣídas (ff. 1[b]—210[b]), beginning: —

مقدّر نه بآنست بقدرت مطلق،

Muqaṭṭa'át (ff. 210[b]—330[a]), beginning: —

ای کرده بخدمت همایونست،

Mathnaví (ff. 330[a]—334[a]), beginning: —

حبّذا کیر قاضیء کیرنگ،

Ghazals (ff. 334[b]—379[a]), beginning: —

ای غارت عشق تو چه جانها،

Quatrains (ff. 379[a]—407[a]), beginning: —

آنی که گفت ضامن ارزاق آمد،

No. CCVI. **Oo. 6. 31.**

کلّیات انوری

Another copy of the complete poetical works of **Anvarí**.

Ff. 291 (f. 1^a blank, save for Persian title, and Persian seal inscribed داود وَدبِرن, "David Wedderburn", probably; ff. 285—291 bound upside down and in reverse order; f. 291^b blank); 24.6 × 17.7 c.; 14 l. in body, and 10 l., written obliquely, in margin. Written in a good *ta'liq* hand, apparently of 15th or 16th century; headings in red. Not dated. Contents: —

Preface (ff. 1^b—2^b), beginning: —

مهمّترین شغلی که اصحاب نطق و دراست بدان نازند آلخ

Qaṣídas (ff. 2^b—165^a), beginning: —

گر دل و دست بحر و کان باشد،

Muqaṭṭa'át (ff. 165^a—230^b), beginning: —

ایا صدری که از روی بزرگی،

Mathnaví (ff. 230^b—234^b), beginning: —

حبّذا کیر قاضئ کیرنگ

Ghazals (ff. 235^a—271^b), beginning: —

ای غارت عشق تو جهانها،

Quatrains (ff. 271^b—291^a), beginning: —

ای هجر مگر نهایتی نیست ترا،

No. CCVII. **Oo. 6. 34.**

دیوان انوری

Another copy of the poems of **Anvarí**.

Ff. 223 (ff. 1^a, 222^b—223^b blank); 25.3 × 15.9 c.; 17 l. Written in a legible Indian *ta'liq* hand.

Contents: —

Qaṣídas (ff. 1^{b}—170^{a}), beginning: —

مقدّری نه بآلت بقدرت مطلق،

Muqaṭṭa'át (ff. 170^{a}—185^{b}), beginning: —

مقلوب لفظ پارس بتصحیف از کَفَت،

Ghazals (ff. 186^{a}—215^{b}), beginning: —

جرمی ندارم بیش ازین کز جان وفا دارم ترا،

Quatrains (ff. 215^{b}—222^{a}), beginning: —

آن گنده دهن چوشیر و چون گرگ حرون،

The manuscript, as appears from the colophon on f. 222^{a}, was transcribed by Dúst Muḥammad b. 'Abdi'l-Wáḥid b. Sheykh Muṣṭafá "the Israelite" (قوم بنی اسرائیل) for Lála Zoráwar Singh, son of Kēshorá'e, son of Odíráj (لاله زور آور سنگه ولد کیشورای ابن اودیراج), and the transcription was completed on Saturday, Sha'bán 15th, A.H. 1124 (= Sept. 17th, A. D. 1712), in the first year of Jahándár's reign.

[See also the description of **Add. 213** (*s. v.* **Sa'dí**), the margins of which contain the *qaṣídas* of **Anvarí**].

KHÁQÁNÍ.

No. CCVIII. **Oo. 6. 28.**

دیوان خاقانی

The **Díván** of Afḍalu'd-Dín **Kháqání**. See Rieu, pp. 558—562; Ethé, col. 479—486; and Khanikof's admirable *Mémoire sur Khácânî* (*Jour. As.*, sér. VI, vol. 4, p. 137 *et seq.*, and vol. V, p. 296 *et seq.*; reprinted separately, Paris 1865).

Ff. 324 (ff. 1^{a} and 324^{b} blank); 25.1 × 16.1 c.; 17 l. Written in an ugly but legible *ta'líq* within ruled mar-

gins of red. Headings in red. Not dated. Contains *qaṣídas*, and a few *ghazals* and *muqaṭṭa'át*, not arranged in alphabetical order.

Begins: —

دل من پیر تعلیم است من طفل زبان دانش،

N°. CCIX. Oo. 6. 33.

شرح قصاید و غزلیات خاقانی

Commentary on the elegies and odes of Kháqání.

Ff. 163; 26 × 15 c.; 13 l. in body of page, and 28 l., written obliquely, in margin. Many of the leaves are much repaired. The commentary begins abruptly after the *Bismi'lláh* without preface or introduction as follows:

قصیده فی عدم الطمع و الشکایت (*sic*) الزمان التخلّص بنعت النبی بحر مجتث اضرب علی هذه الوزن مفاعلن فعلاتن مفاعلن فعلن عروس عافیت آنگه قبول کرد مرا ۞ که عمر بیش بها دادمش بشیر بها ۞

This *qaṣída* will be found at p. 200 *et seq.* of Nawal Kishor's lithographed edition of A. H. 1293. The Commentary is a very meagre one, and deals only with a few selected verses. The second *qaṣída* commentated begins on f. 5^b (ed. Nawal Kishor, p. 204). To each verse explained is prefixed the word بیت in red letters, but otherwise the text is continuous, and for the most part there is nothing to mark the transition from one *qaṣída* to another.

Ends with the explanation of the following verses (ed. Nawal Kishor, p. 482, ll. 5 and 6): —

شمشیرش از آسمان مدد یافت ۞
فتح دربند شاوران را ۞

گشتاسپ معونت از پسر خواست ۞
کاورد بدست خواهرانرا ۞

The commentary on these verses concludes without date or name of scribe as follows: —

تمّت تمام شد شرح قصاید و غزلیات امام افضل الدین خاقانی ۞

The MS. is carelessly written throughout in a slovenly Indian *ta'liq*.

ẒAHÍR-I-FÁRYÁBÍ.

No. CCX. **Oo. 6. 46.**

دیوان ظهیر الدّین فاریابی

The **Díván of Ẓahíru'd-Dín Fáryábí,** arranged without regard to alphabetical order. See Rieu, pp. 562—3; Ethé, col. 486—7. This MS. seems to agree in arrangement with Add. 7733 of the British Museum, and No. 584 of the Bodleian, for it begins (on. f. 1^b): —

سپیده دم که شدم محرم سرای سرور،
شنیدم آیت توبو *(sic)* الی اللّه از لب حور،

The poem beginning: —

دوش چون زلف شب بشانه زدند،
رقم کفر بر زمانه زدند،

occurs on f. 15^a (cf. Ethé, *loc. cit.*); and that beginning:

خیز ای نگار جشن خزانرا (?خزانرا) بسازکار،

is found on f. 20^a.

Ff. 160 (ff. 1^a and 160^b blank); 23.0 × 16.3 c.; 11 l. Written in a neat and elegant *ta'liq* between gold and green margins. No date or name of copyist.

NIẒÁMÍ.

No. CCXI. **Oo. 6. 11.**

خمسهء نظامی

The Khamsa, or five poems, of Niẓámí. See Rieu, pp. 564—570; Ethé, col. 487—9.

Ff. 321; 30.75 × 19.25 c.; 23 l. Ff. 1^a and 321^b are blank. Ff. 1^b, 2^a, 117^a and 229^b, are occupied with full-page miniatures illustrating incidents described in the text. Miniatures also occur on ff. 52^a (margin), 110^b (margin), 128^b (margin), 134^b (margin), 189^a, 195^a, 201^a, 203^b, 206^b, 210^a, 215^a, 219^a, 229^b, 242^a, 255^b, 263^b, 270^a, 282^b, and 298^a. Written in a clear but ungraceful *ta'líq* in four columns, outlined in gold and colours.

The five poems are arranged in the usual order, as follows: —

(1) مخزن الاسرار. Begins on f. 2^b; ends on f. 31^b, which bears the following colophon: —

تمت الكتاب الموسوم بمخزن الاسرار بحمد اللّه و حُسن توفيقه
على يد العبد درويش على بن منصور انصارى جرى فى محرم
سنه ٩٩٢ و صل (*sic*) اللّه على محمد و اله آجمعين ۞

(2) خسرو و شیرین. Begins on f. 31^b; ends on f. 116^b. Dated Ṣafar 12th, A. H. 992 (Feb. 24, A. D. 1584) by the same scribe, Darvísh 'Alí b. Manṣúr Anṣárí.

(3) لیلی و مجنون. Begins on f. 117^b; ends on f. 173^a. Dated Thursday, the 2nd of Rabí' I, A. H. 992, by the same scribe.

(4) هفت پیکر. Begins on f. 173^b; ends on f. 230^a. Not dated. There is a false ending, consisting of four *beyts* belonging to the *khátima* but misplaced, followed by a short colophon on f. 229^a, the greater part of this page being blank, save for illuminations in gilt.

(5) سکندر نامه. The ordinary division of the poem into شرفنامه or سکندر نامهٔ برّی, and اقبالنامه, or سکندر نامهٔ بحری, is not observed, the whole poem being entitled شرف نامه. It begins on f. 230*b*. The true شرفنامه is incomplete, ending at the bottom of f. 299*b* with the *beyt*: —

بهر وقتی آوازی از کوهسار ❁ رسیدی بنام یکی زین دیار ❁

This *beyt* will be found in l. 17 of p. 527 of the Ṭihrán edition. F. 300*a* begins with the following *beyt* from the *Iqbál-náma*: —

برهبر توان راه دادن بسر ❁ سر راه دارم کجا راهبر ❁

This *beyt* stands in the first line of p. 538 of the Ṭihrán edition. The end of the *Sharaf-náma* and the beginning of the *Iqbál-náma* are therefore wanting, but there is no hiatus in the MS., as is shewn by the catch-word at the foot of the page. The Sikandar-náma ends on f. 321*a*. No date.

No. CCXII. Oo. 6. 29.

خمسهٔ نظامی

Another copy of the **Khamsa of Niẓámí.**

Ff. 321 (ff. 1*a*, 27*a*, 103*a*, 156*a*, 217*b*, 218*a*, 321*b* blank); 23.0 × 16.25 c.; 21 l. Written in clear *ta'líq* in four columns, separated by double lines, and gilded in margins. Transcribed by Muḥammad Qásim of Jám in the year A. H. 993 (A. D. 1585). A note on f. 1*a* states that the MS. was sold in the reign of Awrang-Zíb for 85 rupees.

The five poems are arranged in the usual order, as follows: —

(1) مخزن الاسرار. Begins on f. 1*a*, and ends on f. 26*b*.

Colophon contains name of scribe, but not date of transcription.

(2) خسرو و شیرین. Begins on f. 27^b, and ends on f. 102^b. No date. Same scribe.

(3) لیلی و مجنون. Begins on f. 103^b, and ends on f. 155^b. No date. Same scribe.

(4) هفت پیکر. Begins on f. 156^b, and ends on f. 215^b. Dated Tuesday, the 7th of Rabí' I, A. H. 993 (= March 9th, A. D. 1585).

(5) سکندر نامه. The first part of this poem (شرفنامه) begins on f. 218^b, and is followed, without break, by the second part (اقبالنامه), which begins on f. 295^a and ends on f. 321^a. Dated the 5th of Jumáda I, A. H. 993 (= May 5th, A. D. 1585).

F. 216 (both sides) is filled with an extract from the fourth book of the *Mathnaví* of Jalálu'd-Dín Rúmí written in a different and much worse hand. This extract consists of 55 *beyts*, beginning: —

بد گهررا علم و فن آموختن ✿ دادن تیغی بدست راهزن ✿

and ending: —

از کمال رحمت و موج کرم ✿ می دهند هر شورهرا باران و نم ✿

These verses with be found on pp. 361—2 of the Ṭihrán edition of 'Alá'u'd-Dawla.

No. CCXIII. Add. 3139.

خمسهء نظامی

Another copy of the **Khamsa** of **Niẓámí**.

Ff. 435 (ff. 1^a and 435^b blank); 34.1 × 22.0 c.; 4 columns of 17 lines each (= 34 *beyts*) to the page. Written in a good, clear Indian *ta'liq*, not older than the 17th century, between margins ornamented in gold and colours. No scribe's name or date.

Illuminated and coloured miniatures (30 in all) occupy the following pages: — ff. 1^b, 2^a, 18^a, 53^b, 62^b, 70^a,

89^a, 104^b, 117^a, 125^b, 151^a, 167^a, 178^b, 191^b, 230^a, 239^a, 247^b, 252^a, 256^b, 262^a, 268^b, 274^a, 279^b, 308^b, 326^a, 360^b, 374^a, 394^a, 434^b, 435^a.

Contents: —

(I) *Makhzanu'l-Asrár*, ff. 2^b—35^a.

(II) *Khusraw va Shírín*, ff. 35^b—138^a.

(III) *Leylá va Majnún*, ff. 138^b—208^a.

(IV) *Haft Peykar*, ff. 208^b—288^a.

(V) *Iskandar-náma*. (α) *Sharaf-náma*, ff. 288^b—378^a.
(β) *Iqbál-náma*, ff. 378^b—434^a.

From the library of William Doria, Esq^{re}. Presented by T. Brooks Bumpsted, Esq^{re}, in 1894.

No. CCXIV. Add. 586.

مخزن الاسرار نظامی

The Makhzanu'l-Asrár (Treasury of Mysteries) of Nizámí.

The opening verses are inverted from their usual order, thus: —

هست کلید در گنج حکیم،، بسم اللّه الرّحمن الرّحیم،،

The following *beyt*, which concludes the poem in the Ṭihrán lithographed edition of the *Khamsa* of Nizámí published in A. H. 1301, occupies l. 7 of f. 70^b, and is followed by 13 other *beyts*: —

بساد مبارك گهر افشان او،، بر ملکی کین گهر افشان او،،

Of the 13 *beyts* which follow this the first and last are as follows: —

(First) — کرد نظامی ز پی زیورش،، عرقه گوهر ز قدم گوهرش،،

(Last) — و آنکه نبشته بود این را تمام،، عفو گناهش کن فردا تمام،،

The colophon, on f. 71^a, dated *Dhu'l-Ḥijja* 25th, in the 31st year after 'A'lamgír's accession, is as follows: —

تمّت هذه النسخة المیمونة مسمّی مخزن اسرار من تصنیف

ملك الشعراء شيخ نظامی گنجه رحمة الله علیه و الغفران
بتاریخ بیست پنجم شهر ذی الحجّه سنه ۳۱ سی و یك جلوس
والا عالمگیری

This is followed by a note on the number of *juz'* (folios of 8 leaves each) contained in the MS.: —

نه جزء دو ورق کم بقلم آمده.

Ff. 72 (ff. 1*a*, 72*a* and 72*b* blank); 29.5 × 18.0 c.; 18 l. of one *beyt* each.

On f. 71*b* is inscribed the following quatrain: —

رباعی زیب النسآء

بیا که زلف کج و چشم سرخه ساز اینجاست،،
نگاه گرم و آدابهای آشنا اینجاست،،
به تیغ تیز مژه خنجر نکه الماس،،
شهادت ار طلبی دشت کربلا اینجاست،،

The first portion of the work has been supplied with a pretty copious marginal commentary in various hands. This gradually diminishes in extent, and after f. 44 is confined to a few scanty notes and glosses.

No. CCXV. Ff. 5. 9.

سبحة الابرار لمولانا جامی
مخزن الاسرار لنظامی

I. The **Subḥatu 'l-Abrár of Mullá Jámí** (ff. 2*b*—102*a*), transcribed by 'Abdu 'l-Fattáḥ b. Sheykh el-Haddád the Qoreyshite (عبد الفتّاح بن الشیخ الهداد قرشی), and dated Dhu 'l-Qa'da 23rd, A. H. 1036 (August 5th, A. D. 1627). See Rieu, p. 644; Ethé, col. 610. To the poem is prefixed the usual preface, beginning: —

المنّت للّه كه بخون گر خفتيم،

يكجند جو غنجه عاقبت بشكفتيم،

The poem itself begins: —

ابتدا بسم اللّه الرحمان، الرحيم المتوالى الاحسان،

On either side of the colophon on f. 102*a* is written one *beyt* of the following *qiṭ'a*: —

اين دست كه من دارم هم خاك شود روزى.

و اين نام من از ديوان هم پاك شود روزى،

آنكس كه مرا راند و اين خط مرا خواند،

دانم كه دعا گويد غمناك شود روزى،

II. The **Makhzanu'l-Asrár of Niẓámí** (ff. 105*b*—182*a*), written by the same scribe, and dated in the colophon on f. 182*a* (by the side of which the *qiṭ'a* above cited is repeated) Dhu'l-Ḥijja 27th, A. H. 1036 (September 8th, A. D. 1627). See Rieu, pp. 565—6; Ethé. col. 487—8.

Begins as usual: —

بسم اللّه الرحمن الرحيم، هست كليد در گنج قديم،

III. A short treatise (ff. 182*b*—184*b*) on the excellence of prayer, and on the prayer of the *'Ashúrá*, or 10th day of Muḥarram (فصل در فضيلت نماز و دعاى عاشوره), beginning: —

در شب عاشورا هشت ركعت نماز بگذارد بچهار سلام الخ

Ff. 193 (ff. 1*a*—2*a*, 102*b*—105*a*, and 185*a*—193*b* blank); 22.3 × 13.0 c.; 15 l. Written in a clear *ta'liq* between double red lines.

No. CCXVI. Add. 207 (Lewis 25).

خسرو و شيرين نظامى

Niẓámí's celebrated romantic poem of **Khusraw va Shírín.**

Begins as usual: —

خداوندا در توفیق بکشای، نظامی‌را ره تحقیق بنمای،

Ff. 221 (ff. 1^{a} and 221 blank), 23.4 × 13.8 c.; 15 l. Written in a small, clear Persian *ta'líq* between margins ruled in gold and colours. Ff. 1^{b} and 2^{a} are beautifully illuminated; and there are coloured illustrations, some very curious, executed with considerable skill on the following pages: — ff. 40^{b}, 55^{b}, 76^{a}, 94^{a}, 99^{a}, 139^{a}, 143^{b}, 160^{b}, 174^{b}, 177^{b}, 185^{b}. No colophon or date. Appears to be of the 16th or 17th century; probably the former.

No. CCXVII. Add. 314.

فتوحات سکندری لغلام حسین (جلد اوّل)

The **Futúḥát-i-Sikandarí** ("Conquests of Alexander"), an abridgement in prose of the *Sikandar-náma* of *Niẓámí*, made at the request of some friends by Ghulám Ḥuseyn in the year A.H. 1209 (A.D. 1794—5) in the reign of Sháh 'A'lam.

Ff. 164 (ff. 1^{a}, 162^{a}—164^{b} blank); 21.0 × 15.4 c.; 10 l. Written in a good clear *ta'líq*; not dated.

Begins: —

شکر و سپاس متکاثر و حمد و ستایش متواتر سزاوار ذاتِ فرمان روای اقلیم ملکوت و جبروت است الخ

It appears from a note in English at the end that the work should comprise two volumes, of which this, the first, contains the abstract of the *Sharaf-náma*.

No. CCXVIII. Add. 315.

فتوحات سکندری (جلد دویم)

A prose version of the second part of the **Sikandar-náma** (Romance of Alexander the Great), commonly

known as the *Sikandar-náma-i-baḥrí*, or "Adventures of Alexander by Sea". The author, Ghulám Ḥuseyn Khán Munshí, states in the preface (f. 2^b) that he made this prose abridgement of the second portion of the *Sikandar-náma* in A. H. 1221 (A. D. 1806—7), having made a similar abridgement of the first part at the request of some esteemed friends eleven years previously, *i. e.* in A. H. 1210. From Rieu's *Catalogue* (pp. 575—6) it appears that he subsequently (in A. H. 1230) composed a similar prose abridgement of the Story of Khusraw and Shírín. This manuscript is probably the author's own transcript, and is dated Shawwál 9th, A. H. 1221 (Dec. 20th, A. D. 1806), The title جلد ثانیٔ فتوحات سکندری occurs only on a label on the cover.

Ff. 104 (ff. 1^a, 102^b—104^b blank); 27.6 × 18.0 centimetres; 17 lines to the page. Written in a fair Indian *ta'líq*. Headings in red.

Begins: —

لوالیٔ آبدار شکر و سپاس نثار بارگاه پادشاهی باد آلخ

FARÍDU 'D-DÍN 'ATṬÁR.

No. CCXIX. Add. 817.

خسرو و گل للشیخ فرید الدّین عطّار

Khusraw va Gul ("The Prince and the Rose"), a poem by **Sheykh Farídu'd-Dín 'Aṭṭár**. See Sprenger's *Oude Catalogue*, p. 352; Rieu, p. 576^a; Ethé, col. 499 *et seq.*

Ff. 466 (ff. 1^a, and 464^a—466^b blank); 25.5 × 15.2 c.; 9 l. Written in a large and legible *ta'líq*. Transcribed (as stated in the colophon on f. 462^b) by Muḥammad Fáḍil in the year A. H. 1177 (A. D. 1763—4) for the

Nawwáb Majdu'd-Dawlat 'Abdu'l-Majíd Khán Bahádur Bahrám Jang.

Begins as usual: —

بنام آنکه گنج جسم و جان ساخت
طلسم گنج و جان هر دو جهان ساخت

Ends on f. 462^b: —

کسی کو در دعا کند مرا یاد
همه وقتی نگهدارش خدا باد

The date when the poem was composed seems nowhere to be stated, but allusion is made in the introduction to the *Mukhtár-náma*, the *Díván* (stated to contain "more than a hundred *qaṣídas*", and "nearly a thousand *ghazals* and *qiṭ'as*"), etc. *Cf.* Sprenger, *loc. cit.*

On ff. 463^a—464^a is transcribed the concluding portion of the *Episode of Sohráb and Rustam* from the *Sháh-náma* (ed. Vüllers, vol. I, p. 518, l. 1425 to end).

N°. CCXX. Dd. 11. 16.

پندنامهٔ شیخ فرید الدّین عطّار با شرح شمعی

The **Pand-náma**, or "Book of Counsel", of **Sheykh Farídu'd-Dín 'Aṭṭár** with the Turkish running commentary of **Shem'í**. See Rieu, pp. 579^b—580^a; Flügel's *Vienna Calalogue*, pp. 416—417; Ethé, col. 499, N°. 10.

Begins as usual: —

شکر و سپاس بی قیاس، شول قادر قیّومه که، لطف بی غایت و کرم بی نهایتدن آلخ

The Persian text begins on f. 3^b: —

حمد بی حد آن خدای پاکرا، آن که ایمان داد مشتی خاکرا،

Ff. 100 (f. 100, blank, missing; ff. 1^a, 97^b—99^b blank); 20.4 × 15.0 c.; 15 l. Written within red lines, in a clear

but ungraceful Turkish *taʿlíq*. Headings in red; Persian text overlined with red. Dated Ṣafar 5, A. H. 1028 (= Jan. 22, A. D. 1619). Copyist, *Darvísh b. Suleymán*.

N°. CCXXI. **Add. 784.**

پندنامهٔ عطّار

Another copy of the **Pand-náma** of **Sheykh Farídu'd-Dín 'Aṭṭár.**

Ff. 32 (f. 32, blank, is missing; ff. 1^a and 31^b are blank); 20.2 × 15.5 c.; 15 l. Written in a good Turkish *naskh* hand, and pretty fully pointed. Headings in red. Interlinear glosses in Turkish for the first few pages. Dated A. H. 1161 (A. D. 1748).

N°. CCXXII.

Add. 250 (Lewis V).

پندنامهٔ شیخ فرید الدّین عطّار

Another copy of the **Pand-náma** of **Sheykh Farídu'd-Dín 'Aṭṭár.**

Begins as usual: —

حمد بی حد آن خدای پاکرا، آنکه ایمان داد مشتی خاکرا،

Ff. 100 (ff. 1—4, 48, 96^b—100^b blank); 23.4 × 18.0 c.; 10 l. Written in a large, bold *naskh*. Not dated, but can hardly be as much as a century old.

N°. CCXXIII. **Dd. 11. 17.**

منطق الطیر للشیخ فرید الدّین عطّار

The **Manṭiqu'ṭ-Ṭayr** ("Language of Birds") of **Sheykh Farídu'd-Dín 'Aṭṭár.** See Rieu, p. 344 and p. 576; Ethé; col. 498 *et seq.*

Ff. 191 (ff. 1[a] and 191[b] blank); 19.1 × 13.2 c.; 13 l. Written in a clear but ungraceful *nasta'líq*. No date in colophon. A note at the end states that the MS. belonged to Mullá Dervísh ibn Ustád Muṣṭafá ibn Músá.

Begins: —

آفرین جان آفرین پاک را آنک جان بخشید و ایمان خاک را

Ends: —

شوخی و بی شرمیٔ ما در گذار شوخ مارا پیش چشم او میار

JALÁLU'D-DÍN RÚMÍ.

No. CCXXIV. Oo. 6. 32.

مثنویٔ معنوی لجلال الدین رومی

The Mystical **Mathnaví** of Mawláná Jalálu'd-Dín Rúmí, a fine old copy, not dated, but, from the appearance of the handwriting, probably transcribed in the 15th century. See Rieu, pp. 584—593; Ethé, col. 511—522.

Ff. 454 (ff. 1[a], 72[b]—73[a], 291[a], and 453[b]—454[b] blank); 25.9 × 16.5 c.; 17 l., in quadruple columns between double margins ruled in red and blue. The Arabic numeration of the pages goes wrong on f. 164, which is numbered 163; thence it continues one out up to f. 175, which is numbered 173; thence it continues two out to f. 406, which is numbered 405; thence it continues one out to the end. The leaves have been misplaced by the binder in two parts of the manuscript as follows: — ff. 189, 191, 190, 192, 193, 195, 194, 196; and again ff. 417, 420—425, 418, 419, 426.

Book I begins on f. 1[b].
" II " " f. 73[b].
" III " " f. 138[b].

Book IV begins on f. 223*b*.
„ V „ „ f. 291*b*.
„ VI „ „ f. 368*b*.

A Persian translation and commentary of the Preface to Book III has been added by a later hand on ff. 137*b*—138*a*; a similar translation of the Preface of Book IV on ff. 222*b*—223*a*; and a similar translation of the Arabic passages occurring in the preface to Book V on f. 290*b*. Numerous marginal notes and glosses have been added in the earliar part of the MS. (up to f. 51), and a few in the later portions.

N°. CCXXV. Gg. 5. 32.

مثنوئ معنوی

Another copy of the **Mathnaví** of **Jalálu'd-Dín Rúmí.**

Ff. 280 (f. 1*a* blank); 24.2 × 17.0 c.; 25 l. Written in a small, neat *ta'líq* hand (apparently of the 15th or 16th century), within margins of gold and green, in quadruple columns. Six illuminated *'unváns*, one at the beginning of each book. The books begins as follows: —

Book I on f. 1*b*.
„ II „ f. 45*a*.
„ III „ f. 86*a*.
Book IV on f. 138*a*.
„ V „ f. 180*a*.
„ VI „ f. 228*a*.

Some various readings and glosses are given in the margin in the first half of the work. No date or colophon.

N°. CCXXVI.

Add. 199 (Lewis 19).

مثنوئ مولانا جلال الدین رومی

The **Mathnaví** of **Mawláná Jalálu'd-Dín Rúmí.**

Book I begins on f. 3*a*; book II on f. 47*b*; book III on f. 89*b*; book IV on f. 141*b*; book V on f. 183*b*;

book VI on f. 230*b*. At the end of Book II (on f. 89*a*) is a colophon dated *Dhu'l-Ḥijja* 1st, A. H. 1079 (= May 2, 1669); and at the end of Book III (f. 141*b*) another dated *Dhu'l-Ḥijja* 22nd of the same year (= May 23, A. D. 1669).

Ff. 282 (ff. 1, 2, and 282*b* blank); 29.0 × 20.0 c.; 25 l. Headings in red. Written in a fair *ta'líq*.

No. CCXXVII. Add. 846.

نسخهء ناسخهء مثنويات سقيمه

'Abdu'l-Laṭíf b. 'Abdu'lláh al-'Abbásí's recension of the Mathnaví of Jalálu'd-Din Rúmí. See Rieu's *Catalogue*, p. 589, and Ethé's *Catalogue*, col. 517—519.

Ff. 388 (ff. 1*a* and 385*b*—388*b* blank) 32 × 21.5 c.; 21 l. in quadruple columns separated from one another by double red lines. Headings and titles of sections in red.

This recension of the *Mathnaví* is described by Rieu, (p. 589), and Ethé (col. 517—519). The Preface entitled مرآة المثنوى, which appears to stand first in other copies, is in this MS. preceded by two others. The *first* of these prefaces contains the strange narrative of a rich merchant who came to Qónya in the time of Mawláná Jalálu'd-Dín's son, Sulṭán Valad, to visit the tomb of the deceased saint. In substance the merchant's narrative is as follows. During his travels he had visited Kísh and Baḥreyn to obtain pearls and other precious stones. He was informed by one of the nobles of those parts that he had better apply to a certain fisherman, whom he accordingly sought out. The fisherman, on learning his wishes, produced a great store of pearls rich and rare. The merchant, astonished at their beauty, enquired of him how he had obtained them. The fisherman replied that he and his father and brothers had formerly gained a precarious livelihood by fishing. One

day they captured a strange sea-monster, the like of which they had never before seen. Knowing not to what other use it could be put, they determined to carry it about and exhibit it as a curiosity. Thereupon, to their amazement, the monster addressed them, begging them not to expose it to such shame, and promising to reward them if they would release it. "How shall I let thee go, O precious beast", said the father, "without some tether?" "I swear to return", replied the monster. "In the name of God!" said the father, "what hast thou to swear by?" "We are Muhammadans", answered the monster, "and disciples of His Holiness Mawláná [Jalálu'd-Dín Rúmí], by whose holy spirit I swear to go and return." After some further discussion, the monster was suffered to depart, and it presently returned bringing with it a rich store of pearls, which it gave to the fishermen, who were thus raised to the highest degree of affluence.

The *second* preface begins by setting forth six very indifferent reasons why the six books composing the *Mathnaví* should be bound separately. This arrangement, it is explained, is one of the special features of the present recension, for which reason it is called مثنوئ مسدّس. The first portion of this preface corresponds to the second preface described by Ethé.

The editor's preface described by Rieu and Ethé appears to be included in part in this second preface of the present copy, beginning at. l. 9 of f. 2^b as follows: —

این دفتر دفتریست از نسخهء ناسخهء مثنویات سقیمه و مُثْبت و مروّج نسخ صحیحهٔ مستقیمه که کمترین معتقدان این کتاب و صاحب این کتاب عبد اللطیف ابن عبد اللّه العبّاسی عفی عنهما بدفعات با هشتاد مثنوی بلکه زیاده مقابله نموده ....

The whole of this latter portion of the second pre-

face, occupying 27 lines, recurs further on as the preface to Book II.

The *third* preface of the present MS. extends from f. 3^a to f. 10^b. The opening words (identical, so far as they go, with those cited by Ethé, to which also for the first 15 words the passage above cited from the second preface is very similar) are as follows: —

این نسخهٔ ناسخهٔ مثنویات سقیمه و مثبت و مروّج نسخ صحیحهٔ مستقیمه که بظاهر مصداق حال و مرات منور مقال صدق مآل خدمت مولوی معنویست و در حقیقة لمعهٔ از لمعات انوار حضرت نبوی بل اشعی از اشعات شمس ملّت مصطفوی کتابیست مستطاب و کلامیست فصل للخطاب که اوّل مرتبه در سنه اربع و عشرین و الف هجری در امنیوش افغانستان تیراه کابل با مثنوی که استادان کامل این طریقت بدفعات در مدّت سی و پنج سال با شصت مثنوی مقابله کرده بعد از جرح و تعدیل بسیار درست ساخته بودند

The general arrangement of contents in this volume is as follows: —

F. 1^b. First editorial preface, described above, beginning: —

همچنان منقول است که در زمان حضرت سلطان ولد قدس الله سر العزیز معتبر تاجیری *(sic)* بود بقونیه آمده بود الخ

F. 2^a. Second editorial preface, described above, beginning: —

شش دفتر این کتابرا علیحده و جدا در شش مجلّد بآن جهت جلد کرده شدکه الخ

F. 3^a. Third editorial preface (corresponding, apparently, to the مرآة مثنوی described by Rieu and Ethé, which ordinarily forms the first preface), beginning with

the words quoted a few lines back. It concludes with some verses written in the *makhbún* variety of the metre *khafíf*, followed by the chronogram دیباچهء لطیف انصرام یافته (A. H. 1032) quoted by Rieu (p. 589). This appears from analogy to be the proper introductory preface to Book I.

F. 11*a*. Table of contents of Book I.

F. 13. Another editorial preface to book I of the *Mathnaví*, explaining why the poem opens with an allusion to the flute, and how the flute fitly typifies the mystic emptied of self and filled with the Divine afflatus.

F. 15*b*. Author's preface to Book I, with Persian translation and commentary.

F. 17*b*. Book I of the *Mathnaví*, which ends on f. 75*b* with a colophon stating that its transcription was completed on Ṣafar 29th, A. H. 1178 (Aug. 28, A. D. 1764) by Muḥammad Qá'im.

F. 76*a*. Editorial preface to Book II, identical with the latter portion of what in this copy is the second preface.

F. 76*b*. Table of contents of Book II.

F. 78*a*. Author's preface to Book II.

F. 78*b*. Book II of the *Mathnaví*, concluding on f. 130*a* with a colophon which gives the 23rd of Rabí' I (year not stated, but A. H. 1178 is presumably intended) as the date of completion.

F. 130*a*. Editorial preface to Book III, identical with the editorial preface to Book II, and with the latter portion of the third editorial preface to Book I.

F. 131*a*. Table of contents of Book III, concluding with a colophon dated A. H. 1177.

F. 134*a*. Author's preface to Book III.

F. 134*b*. Book III of the *Mathnaví*.

F. 201*b*. Author's preface to Book IV.

F. 202*a*. Book IV of the *Mathnaví*. This ends on f. 255*a*. Ff. 255*b*—257*a* inclusive are blank.

F. 257^{b}. Author's preface to Book V.

F. 257^{b}. Book V of the *Mathnaví*. This ends on f. 318^{b}. F. 319^{a} is blank.

F. 319^{b}. Book VI of the *Mathnaví*, preceded by the brief author's preface. This ends on f. 385^{a} with a colophon containing neither the date nor the name of the scribe.

Ff. 385^{b}—388^{b}, as before mentioned, are blank.

The MS. is written throughout in a bad Indian *ta'líq* hand, and is by no means remarkable for accuracy or care.

No. CCXXVIII. Oo. 6. 23.

لبّ لباب معنوی انتخاب مثنوی

Extracts from the selections of the Mathnaví of Mawláná Jalálu 'd-Dín Rúmí, arranged by Ḥuseyn b. 'Alí al-Beyhaqí (here called النّسفی) al-Káshifí, the author of the *Anvár-i-Suheylí*, the *Tafsír-i-Ḥuseyní*, the *Rawḍatu 'sh-Shuhadá*, and other well known works. He died A. H. 910 (A. D. 1504).

This compilation is based on a previous one entitled لبـاب المعنوی فی انتخاب المثنوی, and is therefore called لبّ لباب. See Sprenger's *Catalogue*, p. 491, and Ethé, pp. 516—517.

Begins: —

بعد از تقدیم وظایف ثنای حضرت واجب الوجود عمّ جوده الخ

The first extract from the *Mathnaví* begins as usual: —

ای کمینه بخششت ملک جهان ۞

من چگویم چونتو میدانی نهان ۞

The last extract ends: —

عشقبازانرا ازین ماء معین ۞

فیض ده آمین و ربّ العالمین ۞

Then follows the colophon: —

تمّت الكتاب انتخاب مثنوى المعنوى مولوى جلال الدّين رومى
فى يوم شنبه سنه ٩١ شهر رمضان المبارك تحرير يافت بتاريخ
بيست و هشتم ۞

This is followed by another colophon in red ink which merely repeats in part the substance of the previous one. Under this is a note of the number of leaves contained in the MS., which is here stated as 239, but the leaf is numbered 240 in the upper corner, which is correct.

Ff. 240 (ff. 1^a and 240^b blank, save for title, منتخب مثنوىء معنوى, etc.); 26×15 c.; 19 l.

The Arabic numbering of the leaves is curious in one respect. Up to 100 inclusive it is denoted in the usual way, but from 101 to 199 the hundred is expressed by the sign *6* placed to the *right*, and the tens and units by the ordinary numerals standing in their usual relation to the left; while the sign ٨ is similarly used to denote 200. Thus 101, 102, 103 are written ١٦, ٢٦, ٣٦; and 201, 202, 203 appear as ١٨, ٢٨, ٣٨.

The MS. is written throughout in a clear *ta'liq*.

No. CCXXIX. Add. 756.

گلشن توحيد

Selections from the **Mathnaví** of Jalálu 'd-Dín Rúmí, made by Sháhidí of Brusa, of the Mevleví order of dervishes, who died A. H. 957. See Rieu, pp. 513—514.

The proper title of this work is that given above, and in Rieu's *Catalogue*, pp. 592—593. This title, however, does not occur in this manuscript, which is labelled on f. 1^a لبّ لباب مسنوى (*sic*), while in the colophon on f. 107^b it is called simply انتخاب مثنوى.

Ff. 108 (ff. 1^a and 108 blank); 21.1 × 13.7 c.; 19 l. Written in a good Persian *shikasta-ámíz*. The transcription was completed on Saturday, Dhu 'l-Qa'da 16th, A. H. 1261 (Nov. 16th, A. D. 1845) in Tabríz.

The selections from Book I begin, after Sháhidí's versified prefaces, on f. 7^a; Book II on f. 24^a; Book III on f. 40^b; Book IV on f. 57^b; Book V on f. 74^b; Book VI on f. 91^a.

No. CCXXX. Gg. 5. 25.

جواهر الاسرار و زواهر الانوار

Jawáhiru 'l-asrár ú zawáhiru 'l-anwár ("Gems of mystery and gleams of light"), a Commentary on Book I of the *Mathnaví* of Mawláná Jalálu 'd-Dín Rúmí by [Kamálu 'd-Dín] Ḥuseyn b. Ḥasan of Khwárazm, to which are prefixed ten preliminary discourses (of which the titles are given by Ethé, col. 519—520) on Ṣúfí doctrine, etc.

Notices of this work and its author, with full references, are given by Rieu, p. 588, and Ethé col. 519—520. The MSS. there described contain commentaries on the first three Books of the poem, whereas this MS. contains only the first Book. It comprises ff. 212, of 26.25 × 17.0 c., and 23—25 l. F. 1^a is blank, save for sundry notes and titles. Of these titles, one is in Arabic (مقالات عشر لمولانا جلال الدين الرومى), one in Persian (شرح يك جلد مثنوى), and one in Latin (*Orationes decem D. Jaluddini persicè*). The MS. is written throughout in an archaic *ta'liq* hand, apparently of the latter end of the 9th or early part of the 10th century of the *hijra*, and has no colophon.

Begins: —

حمد بى حدّ و غايت و ثناى بى عدّ و نهايت حضرت

بادشاهی را که در سرادق لم یزلی بفردانیت معروفست و بر سریر لا یزالی بوحدانیت موصوف ....

Ends with a *qaṣída* in praise of 'Alí, which concludes with the following *beyt*: —

کوه ارادتم متزلزل نمی شود ۞
لَو بسّت الجبال و لو دکّت السّمآ ۞

The contents of the MS. are as follows: —

F. 1*b*. Exordium.

F. 2*b*. Invocation to God (فی المناجات و عرض الحاجات الی حضرت رفیع الدرجات).

F. 3*b*. Introduction to the subject-matter. (مقدّمة المطالب فی کشف المآرب). The author here introduces his name, Ḥuseyn b. Ḥasan, in the first few lines(f. 3*b*, l. 14).

F. 7*b*. Account of the reasons which led the author to compose this work (فاتحة الابواب فی سبب تالیف الکتاب).

On f. 8*a*, l. 9, the author mentions his previously written commentary on the *Mathnaví*, called کتاب کنوز الحقایق فی رموز الدقایق (Cf. Rieu, p. 588*a*).

The title of the present work is given on f. 9*b*, ll. 7—8.

F. 9*b*. Statement of contents of the ten preliminary discourses.

F. 10*a*. *First discourse. Biographies of certain eminent Saints and Ṣúfís*, including: — 'Alí (F. 11*a*); Ḥasan; Ḥuseyn (F. 14*b*); Zeynu'l-'Ábidín; Muḥammad Báqir; Já'far-i-Ṣádiq (F. 15*a*); Oweys al-Qaraní (F. 15*b*); Ḥasan al-Baṣrí (F. 17*a*); Sheykh Málik Dínár (F. 17*b*); Sheykh Muḥammad Wási' (F. 18*a*); Sheykh Ḥabíb-i-'Ajamí (F. 18*b*); Abú 'Othmán al-Makkí (F. 19*a*); Ibráhím Adham (F. 19*b*); Rábi'a-i-'Adawiyya (F. 21*b*); Fuḍeyl b. 'Ayyáḍ (F. 22*b*); Bishr al-Ḥáfí (F. 23*b*); Dhú'n-Nún al-Miṣrí (F. 24*a*); Báyazíd of Bisṭám (F. 25*a*); 'Abdu'lláh b. Mubárak (F. 26*a*); Sheykh Sofyán ath-Thawrí (F. 26*b*); Sheykh Shaqíq of Balkh (F. 27*a*); Sheykh Dá'úd aṭ-Ṭá'í (F. 27*b*); Ma'rúf-i-

Karkhí (F. 28^b); Sirrí Saqaṭí (F. 29^a); Juneyd al-Baghdádí (F. 30^a); Sheykh Abú 'Alí Aḥmad b. Muḥammad ar-Rúdbárí; Sheykh Abú 'Alí ibnu'l-Kátib, alias Ḥuseyn b. Aḥmad (F. 31^a); Sheykh Abú 'Othmán Sa'íd b. Salám al-Maghribí; Sheykh Abu'l-Qásim Gurgání (F. 31^b); Sheykh Abú Bakr *Nassáj* (F. 32^a); Sheykh Aḥmad al-Ghazzálí (F. 32^b); Sheykh Abú Najíb as-Suhravardí (F. 34^b); 'Ammár Yásir (F. 35^a); Sheykh Abu'l-Jannáb Aḥmad b. 'Omar al-Khívaqí, commonly called Sheykh Najmu'd-Dín Kubrá (F. 35^b), whose "spiritual pedigree" (شجرهٔ ارادت) is traced step by step (on the Sheykh's own authority) up to 'Alí b. Abí Ṭálib, from whom also, by another chain of succession, the *khirqa*, or holy mantle, is traced down to him; dissertation on the transmission of the doctrine from Sheykh Najmu'd-Dín Kubrá to the author of the *Mathnaví*, Mawláná Jalálu'd-Dín Rúmí, and on the life of the latter and his relatives and associates, especially Shams-i-Tabríz (F. 38^a).

F. 42^b. *Second discourse. Explanation of certain technical terms in use amongst the Ṣúfís*, including the following: — وقت : مقام : حال : قبض و بسط : انس : هیبت : جمع و تفرقه و جمع الجمع و تفرقهٔ ثانی : تواجد و وجد و وجود : ذوق و شرب : سکر و صحو : غیبت و حضور : فنا و بقا : محاضره و مکاشفه و مشاهده : ستر و تجلّی : محو واثبات : نفَس : قرب و بعد : تلوین و تمکین : لوائح و لوامع و طوالع : شاهد : وارد : علم الیقین و عین الیقین و حقّ الیقین : خواطر : سرّ و سرّ سرّ : روح : نفْس.

F. 47^b. *Third discourse. On the different types and characters of Ṣúfís.*

(المقالة الثالثة فی تباین مشارب ارباب الحال و تباعد مراتب اصحاب الکمال)

F. 50*b*. *Fourth discourse. On the different grades of Being.*

(المقالة الرابعة فى الحضرات الذاتيّة و بعض المراتب الكلّيّة)

The "grades" enumerated are: — (1) حضرت هويت, also called غيب الغيب; ابطن كلّ باطن; and هويت مطلقه. (2) حضرت احديت; also called علم مطلق [حضرت], حضرت جمع; وجود حقيقة الحقايق; مرتبهٔ عما; حضرت جمع and مقام; مرتبهٔ الوهيت, also called حضرت واحديت (3). الجمع مرتبهٔ ربوبيت; جمع الجمع; جمع و غيب مضاف, etc. (4) مرتبهٔ اسم ظاهر مطلق (5). مرتبهٔ اسم باطن مطلق مرتبهٔ (6) انسان كامل. One or two subsidiary dissertations follow, including one on the "mystery of the letters", and their symbolical meanings and spiritual prototypes.

F. 55*a*. *Fifth discourse. On the Names and Attributes [of God], and that wherein they differ.*

(المقالة الخامسة فى الاسمآء و الصفات و فيما بينهما من تفاوت الدرجات)

F. 57*a*. *Sixth discourse. On the worlds and grades called Majáli, Maṭáliʿ, and Minaṣṣát.*

(المقالة السّادسه فى العوالم و الحضرات المسماة بالمَجالى و المطالِع و المِنَصّات)

F. 58*b*. *Seventh discourse. On the mysteries of Creation and Return.*

(المقالة السابعة فى كشف سرّ البدو و الايجاد و بيان طريق المبدأ و المعاد)

F. 60*b*. *Eighth discourse. On the nature of the Most Great Spirit, etc.*

(المقالة الثامنة فى التنبيه على حقيقة الروح الاعظم و اسمائه فى

العالم الانسانى باعتبار مرتبة من المراتب و ملاحظة معنى من المعانى)

F. 63*b*. *Ninth discourse. On the return of the Spirit unto Him, etc.*

(المقالة التاسعة فى عود الروح اليه و اضمحلال جميع المظاهر لديه)

This discourse contains an enumeration and description of the اصول الوصول, or "Essentials of Union" [with God], which are as follows: — (1) Repentance (توبه). (2) Austerity of life (زهد). (3) Perfect trust in God (توكّل). (4) Contentment (قناعت). (5) Retirement from the world (عزلت). (6) Commemoration of God (ذكر). (7) Contemplation of God (توجّه). (8) Patience (صبر). (9) Watchfulness (مراقبه). (10) Submission to God's will (رضا).

F. 73*a*. *Tenth discourse. On the true nature of Love, and its different varieties.*

(المقالة العاشرة فى بيان حقيقة المحبّة و اقسامها و ظهور نتايجها لاقوامها)

This discourse is divided into three sections called وصل.

F 80*a*. *Introduction to the Commentary on the Mathnaví.*

F. 81*b*. *Beginning of the Commentary.*

F. 211*b*. *End of Commentary on Book I of the Mathnaví.*

Ff. 211*b*—212*b*. *Qaṣída* in praise of 'Alí b. Abí Ṭálib, containing 48 *beyts*. At the end of this in another hand is written the following verse of Khwája Náṣir of Bukhárá: —

نقش عبادت ارچه بصورت عبادتست ✿
ليكن بنقطهٔ ز عبادت زيادتست ✿

پرسیدن شکسته دلان اهل فضل را ✿
نقصان فضل نیست کمال سعادتست ✿

The following archaic forms may be noticed as occurring throughout the MS.: — چ for ڃ and ب for پ, as in بنج for پنج, بس for پس, جون for چون; ذ for د, as in نومیذ (but this is by no means constant, or even usual); omission of final هاء رسمیّه in such cases as آنک for آنکه; آنچ for آنچه; use of final ت instead of ة in some Arabic words wherein the latter termination is exclusively used in recent Persian, e. g. کُرّت for کرّه. It may be further noted that س is nearly always distinguished from ش by three dots placed beneath it.

N°. CCXXXI. Add. 823.

شرح مثنوی معنوی

A Commentary on the first two books of the Mathnaví of Jalálu'd-Dín Rúmí, composed by **Ayyúb Pársá** in A. H. 1120 (= A. D. 1708—9), this date being expressed in the following chronogram on f. 2^a, l. 9: —

طرفه شرح معنوی جانفزا

See Ethé, col. 521, N°. 670.

This copy was made for Colonel Dyer (کرنیل ڈیر صاحب بهادر) by Ghulám Ḥuseyn Khán in a village near Lodhána. The transcription of the first book, which ends on f. 115^b, was completed on Wednesday, 2nd of Rabí' II, A. H. 1236 (= January 19th, A. D. 1820), and that of the second book on Wednesday, 22nd of Jumádá I, A. H. 1236 (= March 8th, A. D. 1820).

Ff. 183 (ff. 1^a and 182^a—183^b blank); 25.3 × 16.5 c.; 15 l. Written in a small, neat *ta'líq* between red and

blue margins; headings and text (interspersed with the commentary) in red.

Begins on f. 1*b*: —

حمد لا یحصی و ثنای نا منتها مر ملکی را کـه نّی وجود
عُشّاق در خلوتکمرهٔ (خلوتکده *sic*, for) وحدیت نغمه سرای
اسرار احدیت و اختیار واحدیت اوست الـخ

Ends on f. 181*a*: —

حیران شدن در کرامات آن زاهد ایـن داستان مربوط با بیت
بالا است کـه بیـت آنـکـه او بیند مسببرا عیان در عبادت
غرق چون عُبّادیه عبادیه بالضم و التشدید عبادت کنندگان،

SA'DÍ.

No. CCXXXII. Add. 270.

کلّیات سعدی

A very fine copy of the **Kulliyát**, or Complete Works, of **Sheykh Sa'dí** of Shíráz, from the Library of Tippoo Sultán. See Rieu, pp. 595—598 *et seq.*; Ethé, col. 525—539.

The manuscript is inscribed on f. 1*a* as follows: — "The Works of Sadi complete. For the University of Cambridge. From the Library of Tippoo Sultan. College of Fort William, 15th Augt., 1805. Presented by the Honorable the Court of Directors for the Affairs of the East India Company. Chas Williams, Librarian, Library East India House, 15th August, 1806." The same page bears two impressions of the seal of 'Abdu'l-Majíd Khán.

Ff. 377 (ff. 1*a*, 377*b* blank); 32.7 × 20.7 c.; 12 l. in

body of page, and 24 l. in margin. Double borders illuminated in gold and colours on each page. Illuminated headings on ff. 1^b, 2^a, 2^b, 3^a, 3^b, 4^a, 75^b, 76^a, 185^b, 201^b, 220^b, 263^b, 271^b, 282^b, 290^b, 316^b, 327^b, 346^b, 356^b, 369^b, and 375^b. Miniatures on ff. 43^b, 102^a, 108^b, 135^b, 167^a, 249^b, 254^b, 275^b, 331^a. and 350^a. Many of the pages have been damaged by the paper giving way along the line of the inner or the outer margin.

Contents: —

(*In body of page*).	(*In margin*).
F. 2^b دیباجه	
F. 3^b „	بوستان (Rieu, p. 597^b, VIII)
F. 6^b رسالهٔ (Rieu, p. 596^b, I) اوّل در بیان دیباجه	„
F. 14^b مجالس خمس (Ibid, II)	„
F. 45^a رسالهٔ صاحب (Ibid, III) دیوان	„
F. 48^a رسالهٔ چهارم (Ibid, IV) در عقل و عشق	„
F. 51^b رسالهٔ پنجم در (Ibid, V) نصیحت ملوك	„
F. 68^a رسالهٔ (Rieu, p. 597^a, VI) ثلاثه	„
F. 75^b گلستان (Ibid, VII)	„
F. 185^b „	قصائد عربی (Rieu, p. 597^b, IX)
F. 201^b „	قصائد فارسی (Ibid, X)

(*In body of page*).	(*In margin*).
F. 220^b (Rieu, p. 597^b, XV) بدایع	(Rieu, p. 597^b, IX) قصائد فارسی
F. 255^b „	(Ibid, XI) مراثی
F. 263^b „	(Ibid, XII) ملمّعات
F. 271^b „	(Ibid, XIII) ترجیعات
F. 282^b „	(Ibid, XIV) طیّبات
F. 290^b (Rieu, p. 598^a XVI) خواتیم	„
F. 316^b غزلیات (Ibid, XVII) قدیم	„
F. 327^b کتاب (Ibid, XVIII) صاحبیه	„
F. 346^b مطایبات (Ibid, XX, 1) (= هزلیات، خبیثات)	„
F. 356^b مضحکات (Ibid, XX, 2) (= مجالس هزل)	„
F. 368^a لطائف (Ibid, XX, 3) (without heading)	„
F. 369^b رباعیات (Ibid, XXI)	„
F. 375^a فردیات (Ibid, XXII)	„

F. 377^a **End.**

There is no full colophon at the end, but the date A. H. 700 (= A. D. 1300—1301) is inscribed in gold after the pious prayer which follows Sa'dí's name.

Judging from its appearance, the manuscript must be more recent by at least two centuries, or even two centuries and a half.

No. CCXXXIII.

Add. 213 (Lewis 31).

كلّيات شيخ سعدى با قصائد انورى

Part of the **Kulliyát** of **Sheykh Sa'dí of Shíráz**, *viz.* Persian *Qaṣídas* (ff. 2^b—44^a); *Marthiyas*, (ff. 44^b—51^a); *Mulamma'át*, etc. (ff. 51^b—58^b); *Tarjí'át* (ff. 59^b—72^a); Index of first lines of *Ghazals* (ff. 72^b—79^a); *Ghazals* (ff. 79^b—end). The margins are occupied by the *qaṣídas* of **Anvarí**, beginning: —

باز این چه جوانی و جمالست جهانرا،
وین حال که نو گشت زمین را و زمانرا،

and ending on the margin of f. 190^a: —

سپهر کلك ضمیر تو گر بدست آرد،
کند بآب روان بر عطاردش تصویر،

corresponding to the bottom of p. 166 of the Lucknow edition of A. H. 1296.

The MS. ends abruptly. It comprises ff. 192 (ff. 1^a—2^a blank), of 20.8×11.3 c. Each page contains 15 lines (*beyts*) in the body, and 26 lines (13 *beyts*) in the margins. Written in good, clear, minute Persian *ta'liq*. Not dated. Probably 15th or 16th century.

No. CCXXXIV. Add. 430.

گلستان و بوستان شيخ سعدىٔ شيرازى

The **Gulistán** and **Bústán** of **Sheykh Sa'dí** of **Shíráz.**

Ff. 292 (ff. 1[a], 121[b]—122[a], and 292[b] blank), 21.6 × 14.7 c.; 13 l.

The Gulistán begins on f. 1[b] and ends on f. 121[a]. It was transcribed by Sheykh Núr Muḥammad, and the transcript was concluded on Tuesday, Muḥarram 3rd, A. H. 1231 (Tuesday, Dec. 5th, A. D. 1815). Headings of stories, etc., in red.

The Bústán begins on f. 122[b] and ends on f. 292[a]. The transcript, made by the same Sheykh Núr Muḥammad, was concluded on October 17th, A. D. 1815, (Dhú'l-Qa'da 14th, A. H. 1230).

Both works are written in a clear *ta'líq*. On the additional leaf at the end of the volume the following Persian note, written "at Orleans in France" on June 11th, A. D. 1818, occurs:

بتاریخ یازدهم ۱۱ ماه جون سنه ۱۸۱۸ مسیحیّه من مقام بلده اُرلیانس در ملك فرانسه قلمی نمود

No. CCXXXV.

Add. 204 (Lewis 22).

بوستان شیخ سعدیٔ شیرازی

The **Bústán** of **Sheykh Sa'dí** of **Shíráz**. See Rieu, pp. 595—8; Ethé, col. 527.

Ff. 171 (ff. 1[a] and 171 blank); 23.5 × 15.8 c.; 12 l. Written in a good, clear *ta'líq* between borders of red, blue, and gold. Coloured *'unván*, on f. 1[b].

The colophon on f. 170[b] gives the date of transcription as A. H. 990 (= A. D. 1582), and the copyist's name as Muḥammad b. Mullá Mír el-Ustádí (?) el-Ḥuseyní.

No. CCXXXVI. Add. 2628.

بوستان شیخ سعدیٔ شیرازی

Another copy of the **Bústán** of **Sheykh Sa'dí**, interleaved.

Ff. 150 (ff. 1[a] and 150[b] blank); 18.7 × 11.3 c.; 15 l. Written in a fair Indian *ta'líq*, probably of the last century, for, though it is not dated, a seal-mark on f. 57[a] bears the date A. H. 1188 (= A. D. 1774—5). Headings and marginal lines in red. Presented by Dr. Wm Wright. Bears the Library stamp of April 23, 1884.

An English translation of the story of Abraham and the old Fire-worshipper (ed. Graf, pp. 142—3; also given at the end of Forbes' grammar), and some few emendations of the text, headed "Mr. Howard's corrections," are prefixed to the manuscript. The interleaved pages are all blank, except the first, which contains a few pencil notes.

No. CCXXXVII. Ad. 796.

بوستان سعدی

A very defective text of the **Bústán** of **Sa'dí**, written in a bad Indian *ta'líq*, and dated A. H. 1204 (A. D. 1789—90).

Ff. 140 (f. 140, blank, is missing; f. 1[a], blank; ff. 130—135 are misplaced so that they now stand in the following order: — ff. 132, 130, 131, 134, 135, 133); 22.0 × 15.0 c.; 15 l.

Notes on the insides of the covers give the names of James Mackay and William Scott as former possessors, and state that the MS. was "bought at the sale of Dr. Adam Clarke's Museum."

No. CCXXXVIII. Dd. 11. 29.

بوستان شیخ سعدی

Another copy of the **Bústán** of **Sa'dí**.

Ff. 171 (ff. 1[a] and 171[b] blank); 21.4 × 12.8 c.; 13 l.

Written in a good *ta'líq* hand between margins ruled in blue and gold; ff. 1^b—2^a illuminated in gold. Not dated.

Begins: —

بنام جهاندار جان آفرین حکیم سخن بر زبان آفرین

No. CCXXXIX. Ll. 6. 3.

بوستان سعدی با شرح شمعی

Another copy of the **Bústán** of **Sa'dí**, with the Turkish commentary of Shem'í. See Ethé, col. 550—551; and, concerning Shem'í, Rieu, p. 607^a.

Ff. 408 (ff. 1^a, 2^a, and 408 blank); 20.5 × 14.7 c.; 17 l. Written partly in *naskh*, partly in *ta'líq*, headings in red, text overlined with red. Not dated.

The following Latin note is inscribed on a piece of paper pasted on to the inside of the cover: —

"*Liber qui dicitur Bostân i. e. Hortus, vel Gulistân, Rosarium; a Sheich Sa'adi (qui 500^is ab hinc annis vixit) compositus. Cum Commentario Turcico. V. Hottingerum Smeg: Orient. p. 331; ubi de librorum Persicorum utilitate loquens ita Pergit. Specimen dedit Philologiæ Persicæ, vir Literaturæ Orientalis Callentissimus D. Georgius Gentius, in suo Golestan, seu Rosario notis Illustrato. Habui et ego antehac anthoris ejusdam Msc. commentariis Dilucidatum. q^d in Bibliothecâ Bernensi asservari jam puto. Heidelbergense obstiterat iter, quo minus meo satisfacere tum potuerim desiderio. Vel solus hic Scriptor Lectori salivam moveat, studiique Persici pretium commendet etc. V. et hunc librum sæpe citatum in D. Hyde Historiâ de lud. Orient. sc. p. 48, 81, 128, 157, etc.*"

Shem'i's preface occupies the greater part of f. 1^b, and begins as usual —

حمد بی حدّ و ثنای بی عدّ اول صانع ذو الجلاله که بوستان

كون و مكان انوار آثاريله روشن و رياض قلوب انسانى انوار معارفيله گلشن ايلدى الخ

F. 2a is blank save for the title, written in red ink, which runs thus: —

كتاب بوستان شيخ سعدى شرح شمعى چلبى (حلبى؟) در رحمته واسعه

The actual text and commentary begin on f. 2b —

بنام خداوند جان آفرين جهان يراديجى خداوندك نامى ايله ابتدا ايلدم

Ends on f. 407b. There is no colophon, but only the words تمام گشت, "it is finished".

No. CCXL. Add. 818.

شرح بوستان شيخ سعدى
تصنيف مولوى عبد الواسع هانسوى

Commentary on selected verses of the **Bústán** of **Sheykh Sa'dí** of **Shíráz**, by Mawlawí 'Abdu 'l-Wási' Hánṣawí, concerning whom see Rieu, p. 1096b.

Begins: —

ربّنا لا تواخذنا ان نسينا او اخطانا و صل على نبيك و رسولك محمدنا سيّدنا مولانا و على آله و اصحابه هداة سواء السبيل امّا <بعد> ميگويد معترف بعجز و نادانى در فهم الفاظ و درك معانى عبد الواسع هانسوى الخ

Contents: —

Commentator's preface, f. 1b; Commentary on Introduction or Exordium, f. 2a; — on Ch. I, f. 10a; — on Ch. II, f. 30a; — on Ch. III, f. 39a; — on Ch. IV, f. 47b; — on Ch. V, f. 57b; — on Ch. VI, f. 62b; — on Ch. VII, f. 65b; — on Ch. VIII, f. 71b. The com-

mentary on Ch. VIII extends to the middle of f. 75^b, and of the remainder of the poem only a few scattered verses are explained.

Ff. 78 (ff. 1^a, 76^b—78^b blank); 27.5 × 15.2 c.; 17 l. Written in a legible Indian *ta'líq*, the first part, as stated in the colophon on f. 76^a, by Muḥammad 'Alí the scribe; the second part by Muḥammad 'Áqil. Transcription completed on Muḥarram 9th, A. H. 1211 (= July 15th, A. D. 1796). Headings etc., in red.

No. CCXLI. Dd. 6. 50—51.

گلستان شیخ سعدی

The **Gulistán** of **Sheykh Sa'dí** of **Shiráz**. See Rieu, pp. 597^a, 606^a—607^a; and Ethé, col. 527.

This MS. presents a very inaccurate and faulty text, glossed almost throughout between the lines in Turkish, and written in a clear but ungraceful *ta'líq*. The leaves are wrongly arranged in several places, but are now rightly numbered. They at present stand as follows: ff. 1—11; f. 12 missing; ff. 15—18; 33—40; 13—14; 19—22; 31—112; 23—24; 29—30; 25—28; 113—121. Each leaf measures 15.0 × 10.0 c., and contains 10 l., enclosed within double red lines. F. 1^a was originally blank; a few detached sentences and the title are now scribbled on it. Ff. 1^b—3^a are occupied with rude and crudely coloured *'unváns*. The text begins on f. 3^b and ends on f. 120^b, with the following colophon: —

حرره العبد الفقير الحقير محمود بن قاسم خراسانی عفی الله لهما و کافة المسلمین و الحمد لله رب العالمین

The date (Ramaḍán, A. H. 906) is written vertically in two lines to the right and left: —

فی آخر رمضان المبارك سنه سته و تسعه مائه

F. 121^a is blank. On f. 121^b is inscribed an itinerary of one of the pilgrim-routes to Mecca, with notes on the water at each stage.

N°. CCXLII. Dd. 12. 2.

گلستان شیخ سعدی

Another copy of the **Gulistán** of **Sa'dí**. A bad, carelesly written MS., with several dislocations, some arising from misplacement of the pages in binding, others from a similar misplacement in the original which has escaped the notice of the copyist.

Ff. 121 (ff. 1—2 blank; f. 3^a inscribed in a 17th century hand with a table of contents and a note of the donor's name, with the date January 19th, A. D. 1660), 18.3 × 13.5 c.; 11—12 l.

The inscription on f. 3^a above referred to runs as follows: — "Ex dono Doctiss. Dni. Petr.. Linguarum Orientalium cultoris sol .. tissimi possid .. Johannes Christoph. Moeslirus. 19 Januarii Anno 1660."

N°. CCXLIII. Ll. 6. 6.

گلستان شیخ سعدی

Another copy of the **Gulistán** of **Sa'dí**.

Ff. 156 (ff. 1—2 and 155—156 blank); 18.2 × 11.1 c.; 11 l. Written in a clear but ungraceful *nasta'líq*. Not dated, but appears from the writing to have been transcribed in the 16th century.

The chapters begin as follows: — preface on f. 3^a; ch. I on f. 13^a; ch. II on f. 46^a; ch. III on f. 71^a; ch. IV on f. 91^a; ch. V on f. 95^b; ch. VI on f. 112^a; ch. VII on f. 117^b; ch VIII on f. 134^b.

No. CCXLIV. Ll. 6. 13.

گلستان شیخ سعدی شیرازی

Another copy of the **Gulistán** of **Sa'dí.**

Ff. 168 (ff 1^a and 168^b blank), 18.7 × 12.0 c.; 11 l. Written in a clear but ungraceful *ta'líq* within blue and gold lines. There is no date or colophon. The margins of ff. 1—8 are filled with notes in Turkish.

The Preface begins on f. 1^b, ch. I on f. 11^b, ch. II on f. 48^a, ch. III on f. 76^a, ch. IV on f. 100^a, ch. V on f. 105^a, ch. VI f. 123^a, ch. VII on f. 128^b, ch. VIII on f. 139^b, and the Conclusion on f. 167^b.

The reverse of the additional leaf at the beginning bears the following inscription: — "Ex dono ornatissimi viri Nicolai Hobart Collegii Regalis quondam Socii et huius Academiæ insignis ornamenti. 1655."

No. CCXLV.

Add. 211 (Lewis 29).

گلستان شیخ سعدیٔ شیرازی

Another copy of the **Gulistán** of **Sa'dí.**

Ff. 132 (ff. 1^a—3^a and 130^b—132^b blank); 22.2 × 12.3 c.; 15 l. Written in a good Indian *ta'líq* between illuminated borders; headings in red.

The colophon on f. 130^a states that the MS. was written for a certain Sheykh Muḥammad Fáḍil, and completed at the end of the month of Sha'bán, but omits to mention the year.

No. CCXLVI. Add. 419.

گلستان شیخ سعدی

Another copy of the **Gulistán** of **Sa'dí.**

Ff. 202 (f. $1a$ blank), 22.1 × 15.1 c.; 11 l. Written

in a clear Indian *ta'líq* between lines ruled in red and blue Headings in red. Not dated, but not older than 18th century.

Ch. I begins on f. 15^a, ch. II on f. 56^b, ch. III on f. 90^b, ch. IV on f. 117^a, ch. V on f. 123^b, ch. VI on f. 146^a, ch. VII on f. 152^b, ch. VIII on f. 175^a, conclusion on f. 201^a.

No. CCXLVII. Add. 759.

گلستان سعدی

Another copy of the **Gulistán** of **Sa'dí.** A quite modern and not very correct MS., written in legible, but ugly, Indian *ta'líq*, on pinkish paper, without title or colophon.

Ff. 160 (1^a and 160^b blank); 17.7 × 11.2 c.; 11 l.; headings, etc., in red.

Ch. I begins on f. 13^b; ch. II on f. 49^b; ch. III on f. 75^a; ch. IV on f. 96^a; ch. V on f. 100^a; ch. VI on f. 117^b; ch. VII on f. 122^b; ch. VIII on f. 140^a; and the *khátima* (conclusion) on f. 159^a.

No. CCXLVIII. Qq. 174.

شرح گلستان لیعقوب بن سید علی.

An Arabic **Commentary** on the **Gulistán** of **Sa'dí,** by **Ya'qúb b. Seyyid 'Alí,** otherwise known as Seyyid 'Alí-zádé; though by some Munírí is believed to be the real author. See Rieu, p. 606; Ethé, col. 545.

Ff. 182; 20.5 × 14.6 c.; 19 l. Written in clear Turkish *nasta'líq*; Persian text overlined with red. There are three additional leaves at the beginning, of which the second and third are inscribed with numerous Persian verses, mostly from the Gulistán. On f. 1^a the title and description of the work are given as follo ws: —

كتاب شرح گلستان للمرحوم سيّد على زاده جلد واحد مكمّل

Below this is the seal of a former possessor, Ḥusámu'd-Dín el-Imám es-Sulṭání. The text begins on f. 1^{b} as follows: —

الحمد لله على ما آوْلانا من النعم. و رزقنا الابتدآء الى تميز اللغات الّتى يمتاز بها الانسان عن النعم. . . . وبعد فيقول العبد الضعيف. والمذنب اللّهيف. المحتاج الى رحمة ربّه اللطيف. يعقوب بن سيد على الخ

Ends on f. 179^{b}: —

فحمداً ثمّ حمداً ثمّ حمداً على توفيقنا اتمام شرحه فالمرجوّ من الناظرين ان يدعوا بكرَمهم لخطير لمؤلّف هذه الحروف و جامعها الفقير يعقوب بن سيد على الحقير عفى عنهما الملك الكبير آمين يا معين.

The manuscript is undated. A good many notes have been added in the margins. At the bottom of f 179^{b} is a list of the letters of the alphabet, with the original meaning of each written beneath it. Ff. 180^{a}—182^{a} contain a dissertation in Turkish on the powers and values of the letters in Persian. This is entitled: —

بيان استعمال حروف تهجّى بزبان پارسى

F. 182^{b} and the additional leaf at the end are inscribed with sundry Turkish, Persian, and Arabic verses.

No. CCXLIX. Dd. 5. 41.

گلستان سعدى با شرح شمعى

The **Gulistán** of **Sa'dí**, with the Turkish commentary of **Shem'í**. See Rieu, pp. 606—7; Ethé col. 545—6.

Ff. 238 (ff. 1^{a}, and 236—238 blank; f. 238 missing);

21.0 × 13.7 c.; 21 l. Written in a fair Turkish *naskh*, the Persian text overlined with red. The transcription was completed on the 12th of Rabí' I, A. H. 1063 (= Feb. 9th, A. D. 1653) for, or by, one Músá Efendí.

MAHMÚD SHABISTARÍ.

No. CCL. Add. 2629.

گلشن راز، حقّ الیقین، رساله در علم قیافت، للشیخ محمود شبستری وغیره،

Ff. 76 (ff. 1*a*, 60*a*—61*a*, 71*a*—76*b* blank); 17.5 × 10.7 c.; 11 l. Written in a fairly legible modern Persian *ta'liq*. Dated Jumáda II, A. H. 1298 (= May, A. D. 1881). Copied in Shíráz for Aryúz(?), son and heir of Malkom Arátún the Armenian.

(حسب الخواهش عزیز الوجود مکرّم معزّز آقا اریوز خلف صدق عالیجاه عزّت واقبال همراه اراطون صاحب ملکم مسیحی قلمی و تحریر یافت مطابق ۱۲۹۸)

The scribe's name is not given, though there are 3 colophons, on ff. 39*b*, 59*b*, and 70*b*.

Contents: —

I (ff. 1*b*—39*b*). The **Gulshan-i-Ráz** ("Rose-garden of Mystery") by **Sheykh Maḥmúd Shabistarí.** This celebrated poem has been edited, with a German translation, by Hammer-Purgstall (Pesth, 1838), and with an English translation by Whinfield (London, 1880). See Rieu, pp. 608—9; Ethé, col. 781—2.

II (ff. 40*a*—59*a*). The **Ḥaqqu'l-Yaqín** ("Certain Knowledge"), a prose work on the same subject, by the same author. See Rieu, p. 828*b*, I. This work has been lithographed with a number of other Ṣúfí tracts

in a volume entitled *Ma'árifu'l-'Awárif*, published in Ṭihrán, A. H. 1283. Begins: —

ای پیداتر از هر پیدائی وی آشکارتر از هر هویدائی الخ

III (ff. 61*b*—70*b*). An anonymous and titleless treatise on Physiognomy (علم فراست) beginning: —

مخفی و پوشیده نماناد که حکما در علم فراست قانونی ترتیب داده‌اند الخ

The manuscript, which bears the Library stamp of Aug. 17, 1882, was presented by Dr. Westbrook.

AMÍR KHUSRAW OF DIHLÍ.

No. CCLI. **Oo. 6. 30.**

لیلی و مجنون امیر خسرو

Amír Khusraw's celebrated poem on the loves of **Leylá and Majnún**, written in imitation of Niẓámí's poem on the same subject. See Rieu, pp. 240—241 and 611; Ethé, col. 560. The title of the opening canto, written in red at the beginning of the poem, is as follows: —

ایـن قصّه کـه از احـسن القصص نمونـه ایست بنام مجنون و لیلی داغ کرده شد و ثنای باری تعویذ محتش ساخته آمد تا بیماران دلرا مدام از خواندن آن صلاح قلب حاصل شود انشاء اللّٰه تعالی واهبُ الصّحة

Ff. 33 (ff. 1*a*, 33*b*, and 9 supplementary leaves, blank); 27.0 × 17.5; 21 l. (of 2 *beyts* each). Written in a small, clear *ta'líq* in 20 columns separated by double lines; headings in red.

The poem begins: —

ای داده بدل خزینهٔ راز ✿
عقل از تو شده خزینه پرداز ✿

Ends: —

یا رب که من سیاه نامه ✿
که آراستم این ورق بخامه ✿
هر چند بد آمد این شمارم ✿
چشم از تو بجز بهی ندارم ✿
شعر ارچه صلاح کار دین نیست ✿
بر وی ز شریعت آفرین نیست ✿
این نامه سزای آفرین باد ✿
انشاء اللّٰه که همچنین باد ✿

No colophon.

No. CCLII. Add. 260.

آئینهٔ سکندری لامیر خسرو دهلوی

The **Á'íné-i-Sikandarí** ("Mirror of Alexander"), Amír Khusraw of Dihlí's counterpart to the more celebrated *Sikandar-náma* of Nizámí.

Ff. 57 (ff. 1*a*, 57*b* blank); 27.4 × 18.0 c.; 19 l. Written in quadruple columns in a small neat *ta'líq*. Not dated.

Begins as usual: —

جهان پادشاها خدائی تراست ✿
ازل تا ابد پادشائی تراست ✿

The following inscription is affixed to the inside of the cover: —

"This Life of Alexander the Great in the Persian Language, part of the curious collection made by Pro-

fessor Harwood in his Indian Travels, And given by him to R. Masters B. D. who begs leave to present it to the University Library, By the Hands of the present worthy Vicechancellor Doctor Colman. Oct. 22nd, 1794."

No. CCLIII. Add. 1100.

آئینهء سکندری لامیر خسرو دهلوی

Another copy of the **Á'íné-i-Síkandarí** of **Amír Khusraw** of Dihlí.

Ff. 146 (ff. 1*a*, 143—144, and 146 blank); 25.0 × 15.0 c.; 14 l. Written in clear *ta'líq*; headings in red.

Begins as usual: —

جهان پادشاها خدائی تراست،
ازل تا ابد پادشاهی تراست،

The poem ends on f. 142*b*, and is followed by a colophon which gives the name of the transcriber as Khamál Singh of Dihlí (کهمالسنگه ساکن دهلی), and the date of transcription as the 10th of Rabí'u'l-avval, A. H. 1245 (= Sept. 9th, A. D. 1829).

F. 145 is filled on both sides with an account of the reasons which led to the making of this copy, headed کیفیت تیاری هذا نسخه سکندر نامه بحری *(sic!)*. From this it appears that it was made at the desire of a Mr. Robinson, or Robson (رابیسن صاحب). This is written by a Muhammedan, whose name appears to read Khayrát 'Alí Khán, and who seems by his words to imply that the manuscript was transcribed by him.

No. CCLIV. Dd. 12. 7.

قران السّعدین لامیر خسرو دهلوی

The **Qiránu's-Sa'deyn**, or "Conjunction of the Two Lucky Planets"; a poetical account of the meeting

of Sulṭán Mu'izzu'd-Dín Qaiqubád and his father Náṣiru'd-Dín Bughrá Khán at Dihlí in A. H. 688, by the celebrated poet Amír Khusraw of Dihlí. See Rieu, pp. 611—2; Ethé, p. 563.

Ff. 135; 17.5 × 12.0 centimetres; 15 l. Written in a clear *nasta'líq*; not dated.

Begins on f. 3^b: —

كتاب قران السعدين خواجه خسرو عليه الرّحمه

شكر گويم كه بتوفيق خداوند جهان ،،
بر سرنامهٔ توحيد نبشتم عنوان ،،
نام اين نامهٔ والاست قران سعدين ،،
كز بلنديش بسعدين سپهريست قران ،،

After this quatrain, which is written in red, the poem begins as usual: —

حمد خداوند سرايم نخست ،،
تا شود اين نامه بنامش درست ،،

Ends with a *ghazal* of which the last verse is as follows: —

دردا كه دل ز خسرو بيچاره ميرود ،،
و آگاه نه ز بردن دل آنكه مى برد ،،

Then follows this *beyt* and subscription: —

شد سخن ختم قبول كه خدايش دادست
تا ابد باد بپايان و مبادش پايان

تمام شد كتاب قران
سعدين
تم

F. 2^b bears the seal of a former owner, 'Abdu'l-Wahháb, with the following inscription: —

مظهر لطف الهى عبد الوهّاب محمّد

ʻASSÁR OF TABRÍZ.

No. CCLV. **Dd. 12. 11.**

مهر و مشتری لعصّار

Mihr u Mushtarí, a *mathnaví* poem by Shamsu 'd-Dín Muḥammad ʻAṣṣár of Tabríz.

The MS. is defective at the beginning, the number of missing leaves being uncertain, but apparently not less than 8. It now contains ff. 157, of 16.3 × 11.5 c., and 15 l. Written in a clumsy *taʻlíq*.

Begins abruptly on what is now f. 1ᵃ: —

جهان از بحر خوبی در کشیده
ولی هرگز بنافش نا رسیده
از آنگه شد روان فرمان خوبی
که پشتش گشت پشتیبان خوبی
وزآن رو حسن میکردی درشتی
که کردی دایمش آن پشت پشتی
مکن زینجا فراتر جست و جوئی
که هست اینجا سخن‌را پشت و روئی

At the top of the page is a note (made, presumably, by a bookseller through whose hands the MS. has passed) of the name of the poem (مهر<و> مشتری) and its price (60 piastres?).

The poem ends on f. 155ᵃ as follows: —

چو دادی اوّلم ایمان سعادت
در آخر بر زبانم ران شهادت
بباختم انبیا و ختم قرآن
که ختم کار ما بر خیر گردان

تمام شد کتاب مهر و مشتری از گفتار املح الشعرا و افصح
الفصحا مولانا شمس الدین محمّد عصار التبریزی در بیست
و پنجم شوال سنه خمس عشر و تسعمایه الهجریه و الحمد
لله رب العالمین و الصلوة و السلام علی رسوله محمد و آله
اجمعین برحمتك یا ارحم الراحمین کاتب العبد قاسم قومی تم

The date of transcription given in the colophon, Shawwál 25th, A. H. 915, corresponds to February 6th, A. D. 1510.

On f. 155*b* is inscribed a *tarkíb-band* of 5 *bands* in Turkish; on f. 156 a quatrain by Salím Khán and a *beyt* by Najátí, both in Persian; on f. 156*b* a prescription for making the preparation called "*barsh*" used by dervishes; and on ff. 157*a*—157*b* one or two other verses in Arabic and Persian.

An abstract of the poem in English is given by Sir Gore Ouseley in his *Notices of the Persian Poets*, pp. 201—226. See also Rieu, pp. 626—7; and Ethé, col. 577—8. The *beyt* containing the date on which the poem was completed (Shawwál 10th, A. H. 778 = Febr. 20th, A. D. 1377) occurs on f. 154*a* of this MS., line 5: —

بروز واو و دال از ماه شوال
ز هجرت رفته حا و عین با ذال

HÁFIẒ.

No. CCLVI. **Add. 267.**

دیوان حافظ

The **Díván of Ḥáfiẓ**. Ff. 112 (ff. 1*a*—2*a* blank, these two leaves being stuck together on their adjacent aspects; f. 112*b* blank; ff. 42—45 and 84—87 missing);

21.9 × 15.0 c.; 14 l. Written in a clear though rather cramped *nasta'liq* between margins ruled in red, blue, and gold; the first *ghazal* (f. 2^b) surmounted by a rather crude *'unván*. Dated Rabí' I, A. H. 973 (October, A. D. 1565). See Rieu, pp. 627—631; Ethé, col. 578—591.

The manuscript belonged formerly (in A. H. 1159 = A. D. 1746) to M. Cardonne of Tripoli in Syria, as shewn by his seal (قاردون) and an Arabic inscription over it which runs as follows: —

صاحبه قاردون الترجمان الفرانساوى فى مدينة طرابلوس الشام سنه ١١٥٩

The following note to the same effect is written on a piece of paper pasted on to the supplementary leaf at the beginning: — "Divan Khaféz, ou Hafedh, c'est à dire les Poesies de Hafez, dont le nom propre étoit Mohammed Shamseddin, un des plus celebres Poetes Persans. Voyez D'Herbelot Biblioth. Orient. pag. 416. Ce livre a appartenu à Mr. Cardonne, dont le nom se lit au beau milieu de la première ou dernière page, en Persan, qu'on peut traduire, *le Docteur Cardone Chrétien François dans la ville de Tripolis en Syrie*."

N°. CCLVII.

Add. 217. (Lewis 35).

ديوان حافظ

Another copy of the **Díván of Ḥáfiẓ**. Ff. 175 (ff. 1^a and 175 blank, save for scribblings); 19.6 × 12.6 c.; 15 l. Written in a clear but ungraceful Persian *ta'liq*. Ff. 17—22 are wrongly bound so as to stand before ff. 8—16. F. 23 follows f. 16, and thence onwards the leaves are correctly arranged.

No preface is prefixed to the *Díván*, which begins abruptly with the *ghazal* usually placed first. The *ghazals* extend to f. 161^a; then follow the *tarkíb-bands*, etc. the *mathnavís*, and (ff. 172^b—174^b) the quatrains.

The manuscript was written by 'Alí Riḍá b. Muḥammad Riḍá the goldsmith, and its transcription was concluded on the last day of *Dhu'l-Qa'da*, A. H. 1033 (= Sept. 13, A. D. 1624).

No. CCLVIII. Add. 310.

دیوان حافظ

The second half of the **Díván-i-Ḥáfiẓ**, from the letter ش to the end, beginning with what is in Rosenzweig-Schwannau's edition the 6th *ghazal* in that letter (vol. II, p. 102), *viz.* —

باغبان گر پنج روزی صحبت گل بایدش
بر جفای خار هجران صبر بلبل بایدش

The order of the odes, however, does not follow that adopted by Rosenzweig-Schwannau, the second in this MS., for instance, being his third, and the third his twentieth.

Ff. 114 (f. 114^b blank, save for one couplet in *shikasta* written in the corner); 20.1 × 12.1 c.; 14 l. The text is written in a good *ta'líq* between gold and blue lines on a greyish-blue ground, the margins being unstained.

The colophon states that the MS. was written for Nadhr Khán Beg of Ardabíl by 'Abdu'r-Rashíd, and concluded on the 23rd of Rabí' I, A. H. 1057 (= April 28th, A. D. 1647).

No. CCLIX. Add. 239 (Lewis I).

دیوان حافظ

Another copy of the **Díván** of **Ḥáfiẓ**.

Ff. 184 (ff. 1^a, 181^b—184 blank); 31.0 × 20.0 c.; 17 l. Written in a clear but ungraceful Indian *ta'líq*.

Dated in colophon (on f. 181^a). Tuesday, Ṣafar 26th, A. H. 1099 (= Jan. 1, A. D. 1688). Copyist: — Sheykh 'Abdu 'r-Raḥmán b. Faqír Muḥammad.

Contents: —

Preface (ff. 1^b—4^a), beginning: —

حمد و سپاس بیقیاس خداوندیرا که جمیع دیوان حافظان آنچ

Qaṣídas, Mukhammasát, Tarjí'-bands, and Mathnavís (ff. 4^a—16^b).

Ghazals (ff. 16^b—165^a).

Tarjí'-band and *Muqaṭṭa'át* (ff. 165^a—176^a).

Quatrains (ff. 176^a—181^a).

No. CCLX. Add. 208 (Lewis 26).

دیوان حافظ

Another copy of the **Díván** of **Ḥáfiẓ**.

Ff. 134; 25.0 × 14.0 c.; 16 l. Written in a fair *ta'líq* between margins ruled in colours. There are coloured illustrations on ff. 1^a, 24^b, 28^a, 61^b, 71^a, 82^a, 98^b, 110^b, and 133^b; while 134 is blank. The pages (now correctly numbered) are arranged in the most disorderly manner, so that they now stand as follows: — ff. 1, 7, 8, 6, 2—5, 9, (10 missing), 11—16, 18, 20, 19, 22, 21, 23, 17, 24, 44, 45, 25—43, 46, 47—119, 131, 126—130, 121, 122, 125, 120, 123, 124, 132—134.

Contents: — f. 1^b, Gulandám's preface; f. 6^b, *Qaṣídas*; ff. 18^b—123^a, *Ghazals*; f. 123^b, *Sáqí-náma*; f. 126^a; *Mughanní-náma*; f. 128^b, *Muqaṭṭa'át*; f. 130^b, Quatrains.

No colophon or date.

No. CCLXI. Add. 249 (Lewis T).

دیوان حافظ

Another copy of the **Díván** of **Ḥáfiẓ**.

Ff. 232 (ff. 1^a and 232^b blank); 26.2 × 15.1 c.; 15 l.

Written in a good *ta'liq* between margins ruled in red and blue. No colophon.

Contents: — *Ghazals*, ff. 1^b—195^a; *Qaṣídas*, ff. 195^a—201^a; *Mathnavís*, *Tarjí'-bands*, etc., ff. 201^a—207^b; *Qiṭ'as*, ff. 207^b—211^b; *Quatrains*, etc., ff. 211^b—232^a.

No. CCLXII. Add. 587.

دیوان حافظ

Another copy of the **Díván** of **Ḥáfiẓ**.

Ff. 157 (f. 1^a blank; ff. 3—148, mended and remounted, are of older date than the beginning and end, which have been supplied in a later hand; f. 107 missing); 22.8 × 13.8 c.; 17 l. Written in moderately good *ta'liq* in older portion, less good in supplied parts at beginning and end. Not dated.

On the fly-leaf at the beginning are inscribed the *Súratu'n-Nás* and the *Fátiḥa* of the Qur'án. The *ghazals* extend from f. 1^b to f. 149^a, the *mathnavís*, *muqaṭṭa'át*, *rubá'ís*, etc., occupying the remainder of the volume.

No. CCLXIII. Add. 2774.

"BIBΛION ΛTPIKON, consisting of Extracts from the Odes of ANAKPEΩN, Q. HORATIUS FLACCUS, حافظ, etc., by Rev. John Orman, A. M. (1826), of Trinity College, Cambridge."

This MS., neatly written out, with title-pages (the full title as given above) for the Press, contains pp. XI and 208 (pp. II, 58, 59, 61—63, and 194—208 blank), measuring 22.5 × 18.7 centimeters. The contents are as follows.

I (pp. III—X). The **Preface**, dated July 20, 1826, in which the author deplores the lack of interest in Oriental literatures, especially the Persian, shewn by Classical students, many of whom would, as he says,

"be much better employed in acquiring a third language [to wit, Persian] which in no one point yields precedence to either of the others" than "in writing bald Latin and Greek verses in imitation of Horace and Sappho". To remedy this indifference by presenting in one volume selections from the odes of the three masters of Lyric poetry produced by Greece, Rome, and Persia (the first and last being accompanied by English prose or verse renderings, which, in the case of Horace, are deemed superfluous), in order that a wider public may decide on their respective merits, is the author's object in this work.

II (pp. 1—50). Twenty-eight odes of **Anacreon**, with English verse-translations standing opposite to the Greek, followed (pp. 52—57) by notes.

III (pp. 64—103). Forty-one odes of **Horace**, without translation or notes.

IV (pp. 104—182) Twenty-five odes of **Ḥáfiẓ** (Persian text to left, English translations, some in prose, some in verse, facing the Persian originals), prefaced by (I) "A short account of the nature of Persian Lyric Poetry" (pp. 105—107), and (II) a "Biographical account of Hafiz" (pp. 108—118), and followed by Notes (pp. 172—182), and Sir W^m^ Jones' verse translation of the well-known ode beginning "*Agar án Turk-i-Shirází bi-dast árad dil-i-márá*".

V (pp. 184—193). A few of Burns' poems.

MAGHRIBÍ.

N^o^. CCLXIV. **Oo. 6. 26.**

دیوان مغربی

The mystical poems of Mullá Muḥammad Shírín Maghribí (d. circ. A. H. 809), Arabic (ff. 3^a—11^a), and

Persian (ff. 11^{b}—97^{a}), preceded by a prose preface (ff. 1^{b}—3^{a}), wherein is cited the well-known poem of Sheykh Muḥiyyu 'd-Dín ibnu 'l-'Arabí beginning: —

كلّما اذكره من طلل،

See Rieu, p. 633; Ethé, col. 594.

Ff. 97 (f. 1^{a} blank; Arabic pagination recommences anew on f. 12^{a}); 25.0 × 16.7 c.; 17 l. Written in a fair *ta'liq* between red and gold margins. Transcribed by Ghulám Muḥammad for Ray Sabhá Chand Jíw (رای سبها چند جیو), and completed on Wednesday, Sha'bán 6th, A. H. 1119 (= Wed., Nov. 2nd, A. D. 1707).

The Preface begins on f. 1^{b}: —

الحمد للّه الّذی انشأ عروض الكون بسببی الجسم الثقیل و الروح الخفیف .... الخ، در بدو حال پیش از حل و ترحال كه هنوز لطیفهء ربّانیّ رحمانی بحجب نورانی جسمانی ظلمانی محتجب بود الخ

The Arabic poems (which, as the author says, are placed first, because the Arabic is more honourable than the Persian language), begin on f. 3^{a}: —

یا قانعاً بصفاته عن ذاته، ومحجّباً عن ذاته بصفاته،

Amongst these poems (on ff. 9^{b}—10^{b}) are included some quatrains, written in the Persian style. The last of these poems (on f. 11^{a}) is half Arabic, half Persian.

The Persian poems occupy the remainder of the volume (ff. 11^{b}—97^{a}), and begin as usual: —

خورشید رخت چو گشت پیدا، ذرّات دو كون شد هویدا،

SHÁHÍ.

No. CCLXV. Add. 3147.

دیوان شاهیٔ سبزواری

The **Díván** of Áqá Malik b. Jamálu 'd-Dín Amír **Sháhí** of Sabzawár. See Rieu, p. 640; Ethé, col. 601—603.

Begins as usual: —

ای نقش بسته نام خطت با سرشت ما،

این حرف شد ز روز ازل سرنوشت ما،

Ff. 60 (ff. 1^a—2^a blank; f. 60^b, originally blank, inscribed with a line of Turkish *dívání* in large characters); 25.7 × 7.9 c.; 10 l. Written obliquely across the gold-ornamented pages in a beautiful *ta'líq* hand. There is no colophon, but a Persian note on f. 2^a states that the MS. was written by Muḥammad Ḥuseyn of Tabríz, who appears to be identical with the *Mawláná Muḥammad Ḥuseyn* mentioned at p. 254 of Mírzá Ḥabib's *Khaṭṭ u Khaṭṭáṭán* (Constantinople, A. H. 1306). This celebrated calligraphist, who bore the title of *Mustawfi'ul-Mamálik*, was for a time prime minister to Sháh Isma'íl II (reigned A. H. 984—5, A. D. 1576—8), but afterwards incurred disgrace and fled to India.

Bought of Quaritch, 1894, in whose catalogue No 142 (June, 1894) it is numbered 1206.

No. CCLXVI. Add. 3148.

دیوان شاهیٔ سبزواری

Another copy of the **Díván** of **Sháhí** of **Sabzawár**, beginning like the last, and dated A. H. 982 (= A. D. 1574).

Ff. 51 (ff. 1*a* and 51*b* blank, save for numerous seals and *arẓdídas*); 24.0 × 14.8 c.; 12 l. Written in a beautiful *ta'líq* between margins of gold and colours. Borders coloured in different hues, and bedecked with gold. Two fine miniatures in the Persian style on ff. 1*b* and 2*a*.

The leaves are wrongly arranged so that they stand in the following order: — ff. 1—8, 16, 10—15, 9, 25—40, 17—24, 41—48, 50, 49, 51. They are now correctly numbered.

Bought of Quaritch in 1894. It is numbered 1207 in his catalogue (N°. 142) of June, 1894.

JÁMÍ.

N°. CCLXVII. Add. 3151.

دیوان جامی

The **Díván** of **Jámí**, apparently the *second* part of the *first* of the three *díváns* which he left. See Rieu, pp. 643—4; Ethé, col. 608—618.

Begins: —

بسم اللّه الرحمن الرحیم، اعظم اسماء علیم و حکیم،

Poems in praise of the Prophet (including a long *tarjí'-band*) follow; then a didactic and moral poem, rhyming in ل; then the *ghazals*, in alphabetical order, beginning: —

حرز جانهاست نام دلبر ما، ما اعزّ اسمه و ما اعلی

The *ghazals* extend from f. 8*a* to f. 218*b*, and are followed by a *mathnaví*; 3 *tarjí'-bands*; a dirge (مرثیه) on Sheykh Sa'du'd-Dín; *muqaṭṭa'át*; and quatrains.

Ff. 239 (f. 1*a* blank; ff. 2, 16, 32, and one or more leaves at the end, missing; ff. 204—213 and ff. 236—239 wrongly arranged, so that they stand respectively,

204, 212, 206—211, 205, 213; and 236, 239, 237, 238); 20.0 × 11.2 c.; 17 l. Written within gold lines in a small, neat, Persian *nasta'líq*, probably of latter part of 16th century.

Bought of Quaritch in 1894. In his catalogue N°. 142 (June, 1894) it is numbered 1046.

N°. CCLXVIII. Mm. 6. 3.

یوسف و زلیخای ملّا حامی

The romantic poem of **Yúsuf and Zuleykhá** by Mullá Núru 'd-Dín 'Abdu 'r-Raḥmán **Jámí**. See Rieu, pp. 645; Ethé, col. 608—610. The text of this poem has been published at Vienna in 1824, with a German translation, by Rosenzweig, and there are numerous Oriental editions.

Ff. 176 (f. 47 apparently missing; ff. 1^a and 176^b blank; illuminated *'unván* on ff. 1^b and 2^a; miniature paintings on ff. 37^b, 73^b, and 118^a), 19.1 × 11.9 c.; 12 l. Written in a good, clear *ta'líq*. Date of transcription, A. H. 954 (= A. D. 1547—8).

Begins as usual: —

الهی غنچهٔ امید بکشای ∴
گلی از روضهٔ جاوید بنمای ∴

Ends: —

زبانرا گوشمال خامشی ده ∴
که هست از هرچه گوئی خامشی به ∴

These two *miṣrá's* are written one above the other, so as to leave a space to the right and another to the left. In the former is written محمّد قوام "Muḥammad Qiwám" (this being, apparently, the transcriber's name), and in the latter تراب الاقدام "the dust of [men's] footsteps". The colophon runs as follows: —

تمّ الكتاب بعون اللّه و حسن توفيقه فى تاريخ سنه اربع و خمسين و تسعمايه.

No. CCLXIX.
Add. 202 (Lewis 20).

يوسف و زليخاى جامى

Another copy of the **Yúsuf ú Zuleykhá** of **Jámí**.

Ff. 203 (ff. 1—9[a] blank, save for a few verses, including one of Amír Pázavarí of Mázandarán, scribbled on f. 1[a]; f. 5, missing; ff. 199 and 202—3 blank; on ff. 200—201 is written a *mathnaví* poem entitled معجزات حضرت امام حسن عليه السّلام); 25.0 × 16.7 c.; 11 l. Written in a legible but clumsy *ta'líq*. From the colophon on f. 197[a] it appears that the transcription of the MS. was concluded in Bíjápúr on Ṣafar 1, A. H. 1052 (= May 1, A. D. 1642) by 'Alí Naqí el-Ḥasaní el-Mashhadí.

The short *mathnaví* poem on ff. 200—201, transcribed by the same 'Alí Naqí, begins: —

نكتهء گوش كن ز اهل علوم، اى محبّ چهارده معصوم،

No. CCLXX. Add. 804.

يوسف و زليخاى جامى

Another copy of the **Yúsuf ú Zuleykhá** of **Jámí**.

Ff. 162 (ff. 1[a] and 162 blank); 23.8 × 14.5 c.; 13 l. Written in legible *ta'líq*. Spaces left for headings of sections, which it was probably intended to insert in red ink. The transcription was completed on Muḥarram 5th, A. H. 1189 (= March 8th, A. D. 1775).

N°. CCLXXI. Add. 1573.

یوسف و زلیخای جامی

Another copy of the **Yúsuf ú Zuleykhá** of **Jámí**, beginning with the birth and ending with the death of Joseph. The introductory and concluding sections of the poem are, as stated in the colophon, intentionally omitted as immaterial to the story.

Begins: —

گهر سنجان دریای معانی ورق خوانان وحی آسمانی

Ends: —

هزاران فیض بر جان و تنش باد
بجانان دیدهٔ جان روشنش باد

Ff. 112; 32 × 20 c.; 16 l. (of one *beyt* each). Four blank leaves at end.

The colophon states that the transcription of the MS. was made for Captain George Crisp, and was concluded "on Sha'bán 26th, A. H. 1244, corresponding to March 4th, A. D. 1829."

Written in a clear and legible *ta'líq*.

N°. CCLXXII. Add. 2626.

یوسف و زلیخای جامی

Another copy of the **Yúsuf ú Zuleykhá** of **Jámí**.

Ff. 138 (ff. 1*a* and 138 blank); 22.7 × 14.2 c.; 15 l. Written in good *ta'líq* on a blue ground, separated by lines ruled in colours from the salmon-hued margins. Headings in gold. Not dated, but probably 17th century. Bears the Library stamp of May 22nd, 1886. A rather unfinished-looking *'unván* stands at the top of f. 1*b*.

N°. CCLXXIII. Add. 2771.

یوسف و زلیخای جامی

Another copy of the **Yúsuf ú Zuleykhá** of **Jámí**.

Ff. 144 (ff. 1[a] and 143—4 blank); 23.6 × 13.4 c.; 15 l. Written in a fair Indian *ta'líq* between coloured margins. Not dated; probably copied within the last century. Bears the Library stamp of Oct. 13th, 1887.

N°. CCLXXIV. Gg. 6. 32.

بهارستان جامی

The **Baháristan of Jámí**. See Rieu, p. 755; Ethé, col. 613 (N°. 27).

Ff. 95 (ff. 1[a]—10[a], and 92[a]—95[b] blank, save for notes and titles); 21.4 × 12.2 c.; 16 l. Transcribed, as we learn from the colophon on f. 91[a], in Constantinople, and completed on Monday, 1st of Rabí' I, A. H. 998 (Monday, Jan. 8th, A. D. 1590). Written throughout in a good, clear *naskh*, between lines ruled in red. Headings in red. Presented to the Library by Nicolas Hobart in 1655.

Begins: —

جو مرغ امر ذی بال ز آغاز،
نه از نیروی حمد آید بپرواز،

On f. 91[b] are inscribed 11 *beyts* of Turkish poetry, beginning: —

ینه ای طوطی شیرین مقاله
هزاران حمد و شکر این ذو جلاله

No. CCLXXV. Gg. 6. 34.

بهارستان جامی با شرح شمعی

The **Baháristán of Jámí** with the Turkish translation and commentary of Shem'í, copied, as stated in the colophon, from Shem'í's autograph. See, for Jámí, the biography prefixed to Nassau Lees' Calcutta edition of the *Nafaḥátu'l-Uns*; Rieu, p. 17[a]; and Ethé, col. 608—9; for Shem'í, Rieu, p. 607[a]; for the *Baháristán*, Rieu, p. 755, Ethé, Catalogue, col. 613; and for Shem'í's *Commentary* on it, the Gotha *Catalogue*, p. 107, and Rieu, p. 755.

Ff. 236 (ff. 1[a] and 235[a]—236[b] blank), 20.5 × 13.2 c.; 17 l. Dated in the colophon on f. 234[b] A. H. 1035 (A. D. 1625—6). Written in clear *naskh* between double-ruled lines. Persian text overlined with red.

Begins: —

حمد و سپاس بی عد. خدائی‌را که علیم و حکیم و قدیر.
و پادشاه بی شریك و بی وزیر در آنخ

Ends on f. 234[b] with the following colophon: —

قد وقع الفراغ من تمیمه هذا الکتاب ألشریف و ألشرح ألللطیف
قد حرّر من نسخة ألشارح ألشمعی سلّمه اللّه تعالی فی شهر
ربیع الاوّل یوم ألخمیس فی وقت العصر لسنة خمس ثلثین و الف

Written obliquely in red ink, on the right side: —

حرّره ألفقیر محمود خلیفه تذکرهٔ شقّ اوّل

And on the left: —

کاتبینه هر کیم ایلرسه دعا ایلیه رحمت اکا یارن خدا

N°. CCLXXVI. Add. 2625.

نفحات الانس من حضرات القدس
لمولانا نور الدّين عبد الرّحمن جامى

The **Nafaḥátu'l-Uns** (Biographies of Ṣúfí saints) by Mullá Núru'd-Dín 'Abdu'r-Raḥmán **Jámí**. The text has been edited by Nassau Lees (Calcutta, 1858). See Rieu, pp. 349—350; Ethé, col. 609.

Ff. 307 (f. 1^a blank; ff. 149 and 298—304 missing); 25.7 × 16.8 c.; 21 l. Written in a small, good *ta'líq* between gold and coloured lines; headings in red. Not dated; probably 16th or 17th century.

The lacuna caused by the loss of f. 149 corresponds to p. 351, l. 9—p. 353, l. 13, of the printed edition. The second and larger lacuna (apparently of 7 leaves, as stated above, if the index be correct) extends from l. 14 of p. 717 of the printed edition to the end, the last biography being that of Maryam of Baṣra. This lacuna is immediately followed by a table of contents, with references to the pages, from which the contents of ff. 1—27 are missing at the beginning. Except for this it is complete, the last reference being to the biography of the "Persian Woman" (امرأة فارسيه) with which the work closes.

N°. CCLXXVII. Add. 812.

لوائح ملّا جامى

The **Lawá'iḥ** (Flashes of Light"), a Ṣúfí treatise in mingled prose and verse (quatrains) by **Jámí**. See Rieu, p. 44^a, Ethé, col. 611, N°. 16.

Ff. 30 (ff. 1^a, 29, and 30 blank), 23.4 × 15.5 c.; 10 l. Written in a good clear *ta'líq*. No date in the colophon save "Friday".

Begins as usual: —

لا احصی ثناء علیك کیف و کلّ شیٔ یعود الیك جلّ عن ثنائی جناب قدسك الخ

Between ff. 29 and 30 is bound an extra leaf of brownish paper inscribed as follows on one side in a large *thulth* hand.

مَلّق ابنك فیجعلك خائفاً لاعبه فیحزنك احنی رقبته فی صبائه واضرب متنَیْه ما دام صغیرًا قبل ان یعصو او لا یصدّقك فیکون وجعاً لنفسك،

Underneath this is written in *naskh*: —

هذه النصیحة کتبها من سفر الحکمة الحقیر بولص من علماء الاسلام مسیحیّ جدید بنعمة اللّه و سیّدنا یسوع المسیح فیا اخوة المسیحیون صلّوا لاجلی،

"This counsel from the Book of Wisdom was written by the humble Búluṣ (Paul), [formerly] one of the doctors of Islám, recently become a Christian by the grace of God and of Our Lord Jesus Christ. O Christian brethren, pray for me!" By "the Book of Wisdom" Ecclesiasticus appears to be meant, the "counsel" cited being a pretty close paraphrase of vv. 9 and 12 of ch. XXX of that book. This page has nothing to do with the rest of the MS., with which it would seem to have been bound up as a matter of convenience by a former possessor.

HÁTIFÍ.

No. CCLXXVIII. Add. 3149.

اشعار هاتفی

The **Khusraw va Shírín, Leylá va Majnún, Tímúr-náma,** and **Haft Manẓar** of Mauwláná 'Ab-

du'lláh **Hátifí**, Jámí's nephew. See Rieu, pp. 652—654; Ethé, col. 644—648.

Ff. 167 (ff. 1[a] and 167[b] blank); 23.3 × 15.1 c.; 15 l. in the body and 34 in the margin of each page. The leaves (now, as for as possible, correctly numbered) are wrongly arranged in the following order: — ff. 1—7, 9, 8, 10—105, 115, 107—114, 106, 116, 117—167. Written in a good *ta'líq*, probably of late 16th or early 17th century, between gold and coloured margins.

(I) The *Khusraw va Shírín* occupies the bodies of ff. 1[b]—67[a], and begins as usual: —

خداوندا بعشقم زندگی ده، بفرقم تاج عزّ بندگی نه،

(II) The *Leylá va Majnún* occupies the margins of ff. 1[b]—60[a], and begins as usual: —

این نامه که خامه کرد بنیاد، توفیق قبول روزیش باد،

(III) The *Timúr-náma* occupies the margins from f. 60[a] onwards, and, from f. 138[b] onwards, both body and margin. It begins: —

بنام خدائی که فکر و خرد، نیارد که با (*sic*) کنه او ی برد،

(IV) The *Haft Manẓar* occupies the bodies of ff. 67[b] to 138[a], and begins: —

ای نگارندهٔ صحیفهٔ غیب، نام تو صدر صفحهٔ لا ریب،

Bought of Quaritch in 1894. It is numbered 1017 in his Catalogue N°. 142 of June, 1894.

N°. CCLXXIX. Add. 426.

لیلی و مجنون هاتفی

The **Leylá and Majnún** of **Hátifí**.

Ff. 60 (ff. 61 and 62, containing the end of the *khátima*, missing). Ff. 63—65 are loose leaves, of a different quality of paper, and do not form an integral part of the MS., and one or more leaves between f. 64 and

f 65 appear to be missing. Each page comprises 15 lines (one *beyt* to the line) and measures 19.0 × 12.2 c.

Begins: —

این نامه که خامه کرد بنیاد توقیع قبول روزیش باد

Ends with the 28th *beyt* of the *Khatíma* : —

با من ز مصاحبان همدم جز آتش دل نبود محرم

F. 63*a* is blank. Ff. 63*b*—64*b* contain part of the preface of a prose work beginning: —

ای ذات تو سر دفتر افراد وجود ∴
هر بود و نبودرا از بود تو نمود ∴
تا وصف جمیل تو نیامد بمیان ∴
حرفی بجهان نبود از گفت و شنود ∴

قادریکه گلهای رنگین معانی در زمین سخن سبز کردهٔ دست قدرت اوست الخ

The date Jumádá I, 29th, A. H. 1215, occurs on f. 65*a*.

No. CCLXXX. Add. 1109.

تیمورنامهٔ هاتفی

The **Tímúr-náma** of **Hátifí**.

Ff. 154 (ff. 1*a*—5*a*, 151*a*—154*b* blank); 22.4 × 15.2 c.; 15 l. Illuminated miniatures on ff. 11*b*, 34*a*, 65*a*, 71*b*, 94*a*, 100*b*, 115*b*, and 142*a*. Written in a clear, good *ta'líq* between margins of red, blue, and gold. The transcription was completed, as stated in the colophon on f. 150*b*, by Ḥuseyn b. Kamálu'd-Dín eṣ-Ṣádiq el-Huseyní on Shawwál 28th, A. H. 950 (Jan. 24th, A. D. 1544).

Begins on f. 5*b* (which, together with f. 6*a*, is richly illuminated in gold and colours): —

بنام خدائی که فکر و خرد، نیارد که با کنه او پی برد،

Ends on f. 150*b*: —

الهی چو این نقش فرّخ نهاد، بآخر رسید آخرش خیر باد،

After this follows the colophon: —

فرغ من تسویده فی ثامن عشرین شهر شوّال المذنب العاصی الحقیر حسین بن کمال الدّین الصادق الحسینی غفر اللّه ذنوبهما و ستر اللّه عیوبهما فی سنه خمسین و تسعمائه

Beneath this is the seal-impression of Najaf-'Alí Khán Bahádur, bearing the date A. H. 1213 (A. D. 1789—9).

No. CCLXXXI.

Add. 205 (Lewis 23).

تیمور نامهء هاتفی

Another copy of the **Tímúr-náma** (otherwise known as the **Ẓafar-náma**) of **Hátifí**

Begins as usual: —

بنام خدائی که فکر خرد، نیارد که تا کنه او پی برد،

Ff. 196 (ff. 1^a and 196^b blank; coloured illustrations on ff. 1^b and 2^a); 24.0 × 16.3 c.; 12 l. Written in a good *ta'líq* between margins ruled in gold and colours. Headings in red.

The colophon on f. 196^a gives Shawwál A. H. 980 (= Feb. A. D. 1573) as the date of transcription, and 'Alí el-Kátib el-Ḥuseyní es-Sulṭání as the name of the copyist.

No. CCLXXXII. Add. 750.

تیمور نامهء هاتفی

Another copy of the **Tímúr-náma** of **Hátifí.**

Ff. 158 (ff. 1^a and 157^b blank; f. 158, blank, missing); 22.2 × 13.0 c.; 15 l. Written in a clear *ta'líq* between double-ruled red lines. The name of the scribe,

Aḥmad Bahá'u'd-Dín of Multán, is given in the colophon at the foot of f. 157*a*, but not the date of transcription.

Begins: —

بنام خدائی که فکر خرد، نیارد که تا کنه او پی برد،

Ends: —

الهی چو این نقش فرخ نهاد، بآخر رسید آخرش خیر باد،

On f. 1*a* are several seals and names of former possessors, including 'Abbás Beg (A. H. 1123 = A. D. 1711); Ṣáliḥ b. Muḥammad Ḥuseyn Qáḍí; Abú'l-Qásim, described as "the devoted slave" (*fidaví*) of Sar-Buland Khán Bahádur-i- Ḥuseyní (A. H. 1123); and others. One of these notes describes the book as having been purchased in Iláh-ábád on the 2nd of Jumádá I in the fourth year of the reign of Farrukh-siyar (جلوس فرخ شاهی ۴), which corresponds to the year A. H. 1127 (A. D. 1715).

'ÁRIFÍ AND HILÁLÍ.

No. CCLXXXIII. Add. 3150.

حالنامهء عارفی، شاه و درویش هلالی،

The **Ḥál-náma** of **'Árifí** (see Rieu, pp. 639—640; Ethé, col. 600) and the **Sháh u Darvísh** of **Hiláli** (see Rieu, p. 656; Ethé col. 649—651), the former written in the body of the pages, the latter in the margin.

Ff. 74 (ff. 1*a*—2*a*, and 73*b*—74*b* blank); 19.4 × 12.3 c.; 8 l. in the body and 18 in the margin of each page. Ff. 2*b* and 3*a* (containing the beginning of the *Sháh u Darvísh*) richly illuminated, with gilt *'unváns*. Written in a fine *ta'líq* between borders of gold and colours. Dated on f. 72*a*, at the end of the *Ḥál-náma* (otherwise

called *Gúy u Chawgán*), the month of Dhú 'l-Qa'da, A. H. 952 (= Jan., A. D. 1546). Transcribed by Muḥammad Qiwám of Shíráz.

The *Sháh u Darvísh* begins on f. 2^b as usual: —

ای وجود تو اصل هر موجود، هستی و بوده و خواهی بود،

It occupies, from this point onwards, the margins of ff. 3^b—72^a, and both margin and body of ff. 72^b—73^a.

The *Ḥál-náma* begins on f. 3^b as usual: —

زآن پیش که حسب حال گویم، از صانع ذو الجلال گویم،

Bought of Quaritch in 1894. The MS. is numbered 1024 in his *Catalogue* for June, 1894, N°. 142.

N°. CCLXXXIV. Ll. 6. 7.

شاه و درویش هلالی

Hiláli's *mathnaví* poem of "the King and the Dervish" (**Sháh u darvísh**), also called "the King and the Beggar" (**Sháh u gadá**). The latter title occurs in the course of the poem in the following verse: —

بار دیگر چنین رسید ندا ❁ که بگو داستان شاه و گدا ❁

while the former is given two lines lower: —

روی در اهتمام آن کردم ❁ شاه و درویش نام آن کردم ❁

See Sprenger's *Catalogue*, pp. 426—7; Rieu, pp. 656 and 1090 *b*; and Ethé, pp. 649—650. The poem has incurred the censure of the Emperor Bábar (Rieu, *loc. cit.*) and of Dr. Rieu; Dr. Ethé, on the other hand, refutes the charges of immorality which have been brought against it, and has rendered it into German verse (*Morgenländische Studien*, Leipzig, 1870, pp. 197—282).

This MS., which is incomplete at the end, begins on f. 3^b: —

ای وجود تو اصل هر موجود ۞ هستی و بودهٔ و خواهی بود ۞

and ends abruptly at the bottom of f. 42^b: —

هرکه کهواره ساخت منزل خویش ۞

رفت و تابوت ساخت محمل خویش ۞

The catch-word for the next page is لاله.

Ff. 42 (ff. 1^a—3^a blank), measuring 17.0 × 10.0 c.; 14 l. Written in a small, neat Persian *ta'liq* hand, in double columns ruled in blue and gold, probably about the 10th century of the *hijra*.

N°. CCLXXXV. Add. 1043.

شاه و گدا لهلالی

Another copy of the **Sháh u Gadá** of Badru'd-Dín **Hiláli** (d. A. H. 939 = A. D. 1532—3).

Ff. 52 (ff. 1^a, 51^b—52^b blank); 23.0 × 13.8 c.; 13 l. Transcribed in Calcutta for Mr. H. Benjamin from a MS. in the Library of the Bengal Asiatic Society by Muḥammad Amjad, and completed on October 25th, A. D. 1873.

Begins: —

ای وجود تو اصل هر موجود هستی و بوده و خواهی بود

Ends: —

حشر او با رسول کن یا رب این دعارا قبول کن یا رب

The substance of the colophon, which immediately follows the last verse, is given above.

RAHÁ'Í.

No. CCLXXXVI.
Add. 218. (Lewis 36).

دیوان رهائی

The **Díván of Rahá'í**, a very rare work. Two poets bearing this *takhalluṣ* are mentioned in the *Ṣuḥuf-i-Ibráhím* (see Pertsch's *Berlin Catalogue*, p. 641, Nos. 125 and 126), *viz.* Rahá'í of Sabzawár, and Sheykh Sa'du'd-Dín Rahá'í, to the latter of whom (a poet of Akbar's reign) this *díván* belongs. See also p. 109 of the same catalogue, N°. 109. Also Sprenger's *Catalogue*, p. 58 (where the date of Sa'du'd-Dín Rahá'í's death is given as A. H. 980 A. D. 1572—3), and p. 545, where a collection of Rahá'í's *ghazals*, apparently identical with that contained in the present volume, is described. A copy of this *díván* exists in the Bodleian (N°. 1037), and is described by Ethé, col. 657—8. See also vol. I of the *Á'ín-i-Akbarí* (ed. Blochmann), p. 255; and vol. I of the translation, p. 592.

Ff. 148 (one supplementary leaf at the beginning and one at the end, the former, together with f. 1^a, originally blank, scribbled over in Persian; ff. 38^b—39^a blank; f. 148 missing); 18.5 × 13.0 c.; 12 l. Written in a good, clear *ta'líq* between margins of blue and gold. Not dated.

Ff. 1^b—38^a contain the *qaṣídas*, of which the first begins: —

بدور چرخ شفق نیست صبحدم پیدا،
که پنبهاست ز داغ سپهر گشته جدا [?]

Several of these *qaṣídas* contain eulogies on a certain Bayrám Khán.

Ff. 39^b—145^a contain the *ghazals*, of which the first (*cf.* Sprenger, p. 545) begins: —

ای نور تو از جهره اشیا همه پیدا،
آیینه رخسار تو شد صورت اشیا،

The *ghazals* are followed by quatrains, which extend to the end of the volume, the last being defective, owing to the loss of f. 148. The last five of these quatrains are addressed to "Bayrám Khán", "Khwája Mu'azzam", "Ṣáliḥ", "Mír Ghaní", and "Táj" respectively.

AKBARÍ.

No. CCLXXXVII.

Add. 219 (Lewis 37).

دیوان اکبری

The **Díván of Akbarí**, a poet of whom I can find no notice, though from his *nom de guerre* it would appear probable that he flourished in the reign of Akbar. The manuscript is unfortunately defective both at the beginning and at the end, and there is also a lacuna of uncertain extent (certainly of more than one leaf, since it represents the greater part of a *qaṣída* and all the *ghazals* in ا and ب, as well as some in ت) which, in the absence of evidence as to its real extent, is computed below as one leaf only.

Begins abruptly in the middle of a *qaṣída* on f. 3^a: —

اندیشه کیست کانك بپوشد رکابرا،
صد بوسه از شرف مگرش ارسلان دهد،

Ff. 110 (ff. 1—2, 27, and an uncertain number of leaves at the end, missing; f. 38^b blank); 22.6 × 15.3 c.; 13—15 l. Written in a fairly good and clear *ta'líq* hand, apparently of the 18th century.

In the present state of the MS., the *qaṣídas* occupy ff. 3—26^b, where they are broken off abruptly by the

lacuna above mentioned; and the *ghazals* (ت to ی) the remainder of the volume. The first *ghazal* begins: —

گل مثل رخ تو در چمن نیست،
جون بوی تو بوی یاسمن نیست،

and ends: —

جون می رود اکبری ز کویت،
ویرا که دگر جز این وطن نیست،

FAHMÍ.

No. CCLXXXVIII.

Dd. 11. 12.

دیوان فهمی

The **Díván of Fahmí**, presumably of Mullá Muḥammad Fahmí of Káshán, who died A. H. 1004 (A. D. 1595—6). See Rieu, p. 1090^b, and p. 664^a V. If this be so, this manuscript (which may perhaps even be an autograph) must have been written during the author's life-time, since the date *Dhú 'l-Ḥijja*, A. H. 963 (September, A. D. 1556) occurs in the colophon on f. 122^a as follows: —

بنام تو کردم سخن‌را تمام باین ختم کردم سخن و السلام
فی شهور غره ذا القعده (*sic*) سنه ۹۶۳

Ff. 132 (f. 1 blank; ff. 2, 8, and 128 missing; ff. 129—132 scrawled over with charms, prayers, invocations, and the like); 21.5 × 11.5 c.; 17 l. Written in a bad, ill-formed *nasta'líq* on coarse brown paper.

Begins on f. 3^a in the middle of a *tarjí'-band* of which the refrain is: —

که جز او نیست آشکار و نهان هیچ موجود در سرای جهان

The end of this *tarjí'-band* is missing with f. 8, and also the beginning of the poem, a sort of *musaddas*, of which the first verse on f. 9 is as follows: —

دلبرانی که سروری دانند همه آئین دلبری دانند

حسن مه چهرهٔ بری دارند روش آدمی گری دارند

نه همین روی چون پری خوبست

از بری آدمی گری خوبست

Ff. 11*b*—34*b* are occupied with *qaṣídas* and other poems, many of them of a religious character; and these in turn are followed by *ghazals*, not arranged in strict alphabetical order, and fragmentary *beyts*, ending on f. 122*a* with the colophon above cited. Ff. 122*a*—127*b* contain quatrains and a few ghazals of Ḥáfiẓ.

'URFÍ.

No. CCLXXXIX.

Add. 248. (Lewis S).

دیوان عرفیء شیرازی

The **Díván** of **'Urfí** of Shíráz. See Sprenger's *Catalogue*, pp. 528—9; Rieu, pp. 667—668; Ethé, col. 662—664.

Ff. 160 (ff. 1*a*—7*a* originally blank, but now for the most part written over with poetical extracts from Ṭálib, Salím, Qudsí, etc.; ff. 91*b* and 160 also blank); 28.0 × 17.0 c.; 16 l. No colophon or date. Written in fair *ta'líq*, probably not much later than the poet's death (A. H. 999), or perhaps even before it (in A. H. 996 = A. D. 1588), if we take the following chronogram, which gives the date 996, as referring to the transcription of the MS. rather than to the completion of the *Díván*: —

این طرفه نکات سحری و اعجازی،
چون گشت مکمّل برقم پردازی،
مجموعه طراز قدس تاریخش گفت،
اول دیوان عرفیٔ شیرازی،

Chief contents: —

Qaṣídas (f. 7^b), beginning: — اقبال کرم میگزد ارباب همرا
These are followed (ff. 85^a—91^a) by *qiṭ'as*.

Ghazals (ff. 93^a—150^b), not in strict alphabetical order, beginning: —

ای نه فلك ز خوشهٔ صنع تو دانهٔ،

Quatrains (ff. 151^a—159^b), ending with the chronogram cited above.

No. CCXC. Add. 3152.

دیوان عرفی

Another copy of the **Díván** of **'Urfí** of **Shíráz**.

Ff. 134 (ff. 1^a, 56^b—57^a, 117^b—118^a, and 133^b—134^b blank); 22.8 × 11.6 c.; 19 l. Written in a small, clear Persian *ta'líq*. Dated, on f. 133^a, Sunday, *Dhú'l-Ḥijja* 11th, A. H. 1022 (= Jan. 22nd, A. D. 1614). Copyist, *Muḥammad Qásim el-Kátib* of *Shíráz*.

Contents: —

Ghazals (ff. 1^b—56^a), beginning: —

ای نه فلك ز خوشهٔ صنع تو دانهٔ،
وز قصر کبریای تو عرش آشیانهٔ،

Qaṣídas and *Muqaṭṭ'át* (ff. 57^b—100^a), beginning: —

ای متاع درد در بازار جان انداخته،
گوهر هر سود در جیب زیان انداخته،

Quatrains (ff. 100^b—117^a). The last of these gives the date of completion of the *díván*, as follows: —

این طرفه نکات سحری و اعجازی،
چون گشت مکمّل برقم پردازی،
مجموعه طراز قدس تاریخش یافت،
اوّل دیوان عرفیٔ شیرازی،

The sum of the letters composing the last *miṣrá'* gives the date A. H. 996 (three years previous to 'Urfí's death).

Mathnavís (ff. 118^b—133^a), beginning: —

بنام آنکه نتوانم ستودش، نیارم دم زدن از شکر جودش،

Bought from Quaritch in 1894. It is numbered 1227 in his Catalogue (N°. 142) for June 1894.

FEYDÍ.

N°. CCXCI. **Oo. 6. 48.**

نل و دمن فیضی

The poem of **Nal ú Daman**, a Persian metrical version of the Sanskrit Nala and Damayantí by Sheykh Abú'l-Feyḍ b. Sheykh Mubárak-i-Nágúrí, commonly known as **Feyḍí** and later as **Feyyáḍí** (d. A. H. 1004). See Rieu, pp. 450, 670—671; and Ethé, col. 665—666.

Ff. 124 (ff. 1^a and 124^b blank; f. 4 has been torn in two transversely, and the lower portion supplied in a different hand), 22.4 × 12.1 c.; 17 l. Written in good *ta'líq* between margins ruled in red and blue. The transcription was concluded in A. H. 1029 (A. D. 1620).

ABÚ TURÁB (and JÁMÍ).

No. CCXCII.

Add. 220. (Lewis, 38).

دیوان ابو تراب، سبحة الابرار ملّا جامی.

The **Díván of Abú Turáb Beg,** followed by the **Subḥatu'l-Abrár** of Mullá Nuru'd-Dín **'Abdu'r-Raḥmán Jámí.**

Ff. 198 (ff. 1^a, 67^a—70^a, and 71^a blank; 4 blank leaves at the beginning, and 4 more at the end, not numbered); 22.0 × 13.8 c.; 12 l. Written in a rather scrawly and ungraceful, but quite legible, *ta'líq*, by Ibráhím b. 'Alí Bál of Astarábád in "the Capital of China, which they call *Náw-Mí*" (ناومی). This information is given twice; in the colophon at the end of Abú Turáb's *Díván* on f. 66^b, and in the colophon at the end of the *Subḥatu'l-Abrár* on f. 198^a. The first is dated the 14th of Jumádá I, A. H. 1073 (= Dec. 25, A. D. 1662); the second, Sunday the 9th of Rajab, A. H. 1073 (= Feb. 17, A. D. 1663).

(I). The poems of Abú Turáb Beg b. Khwája 'Alí Beg, with the editor's preface prefixed to them, occupy ff. 1^b—66^b. The title stands as دیوان ابو تراب at the top of f. 1^a and f. 1^b, but in a different hand to the text. In the colophon (see below) it stands کلام ابو تراب بیگ. From the preface prefixed by the editor (whose name does not appear) we gather that Abú Turáb Beg, son of Khwája 'Alí Beg, and a poet of much taste and elegance, as well as of most amiable character, died on Sha'bán 14th, A. H. 1025 (= Aug. 27, A. D. 1616). The date of his death is given (on f. 5^a) in the following chronogram composed by Mírzá Sharafu'd-Dín Ḥuseyní, Ṭabáṭabá'í, of Káshán: —

چون میر سخن رخت کفن در بر کرد،
دوران خاك سیه چو من بر سر کرد،
تاریخ وفاتش ز کریبان خیال،
افسوس ز صاحب سخن سر بر کرد،

The sum of the letters composing the words — افسوس ز صاحب سخن = 1025.

This is followed by other obituary poems by Muḥammad Sharaf called *Kámil* (f. 5^a), Muḥammad Báqir called *'Ilmí* (f. 6^b), and Mahdí-Qulí Beg called *Karamí* (f. 7^a). The last of these is immediately followed, as it would appear, by the *qaṣídas*, *tarkíb-bands*, and *tarjí'-bands* of Abú-Turab Beg. Of these the first begins: —

بلا سجود کند پیش درد حرمانم،
اجل پیاده رود در رکاب هجرانم،

On f. 22^b is a *mathnaví* poem beginning: —

راوی افسانه ارباب وجود، پرده ز رخسار معانی کشود،

Ff. 25^a—34^a are occupied by *qiṭ'as*, a few *ghazals*, and one or two short *mathnavís*. Then follow quatrains, intermixed with more *qiṭ'as*, etc., down to f. 66^b, where the first part of the volume, separated from the second part by several blank leaves, ends with the first colophon, which runs thus: —

تمت الکتاب بعون الملك الوهاب الفقیر الحقیر ابراهیم ابن علی بال استرابادی تمام شد من کلام ابو تراب بیك در پای تخت ما چین که شهر نومی نامند در تکیه صوفی محمد علی ابن فطحی (*sic*) بیك اصفهانی بتاریخ چهاردهم شهر جمادی الاوّل سنه ۱۰۷۳

F. 70^b contains a *Fál-náma* (table for taking auguries after the manner of *Sortes Virgilianæ*) similar to those often prefixed to the Díván of Ḥáfiẓ, and entitled "*Fál-náma-i-Khwája Naṣír-i-Ṭúsí*".

II. The *Ṣubḥatu'l-Abrár* of *Jámí*, beginning as usual on f. 72^b: —

ابتدا بسم الله الرّحمن، الرّحيم المتوالى الاحسان،

See Rieu, p. 644^{b}; Ethé, col. 610.

To it is prefixed a short preface (ff. 71^{b}—72^{a}) beginning: —

بسم الله الرّحمن الرّحيم و به نستعين

المنّة الـلّـه (*sic*) كه بخـون كُر خفتم،

يك چند چو غنجـه عاقـبـت بشكفتم،

از كـش مـكـش چـرخ بـسى آشفتم،

كـز كُـوهـر راز سبـحـه وارى سـفـتـم،

سبحان الله ايـن چـه گوهرها است كه در نيسان احسان از رشحات سحاب فضل در صدف صدق كُرد آمده آنخ

The poem ends on f. 198^{a}, and is followed by the second colophon, which is almost identical with the first, save for the date (see above). It is followed by the usual invocation to 'Alí — يا علی مدد — shewing the scribe to have been a Shí'ite.

F. 198^{b} is inscribed with a *mukhammas* beginning.

صحرا نورد سينه سوزان كيستى، آهوى دور كُرد بيابان كيستى

This is dated Ṣafar 17th, A. H. 1079 (? سنه ١٠٧٩).

QUDSÍ.

No. CCXCIII. **Oo. 6. 40.**

ديوان حاجى محمّد جان قدسى

The **Díván** of Ḥájí Muḥammad Ján **Qudsí**. See Rieu, pp. 684^{b}—685; Pertsch's *Berlin Catalogue*, pp. 917—919; Ethé, col. 686—690.

Ff. 249 (f. 1^{a} blank, save for title, in English and

Persian, and a seal inscribed محمّد قائم عالمگیرشاه ; ff. 157^{b}—158^{a}, 243^{a}, 247^{b} and 248^{b}—249^{a} also blank); 23.0 × 13.0 c.; 12 l. Written in a fair *ta'liq* between gold and blue ruled margins; edges stained and mottled in various colours. There is no colophon or date, but the MS. cannot have been written long after the poet's death (A. H. 1056 = A. D. 1646—7), since the date borne by the seal at the beginning is A. H. 1071 (= A. D. 1660—1). Five blank fly-leaves at beginning.

Contents: —

Ff. 1^{b}—157^{a}, *Qaṣídas*, of which the first begins: —

من آن نیم‌که کنم سرکشی ز تیغ جفا،
چو شمع زنده سر خویش دیده‌ام درپا،

Ff. 158^{b}—217^{a}. *Ghazals*, of which the first begins: —

داده عشقم باده‌ء نابی که میسوزد مرا،
خورده‌ام از جام خضر آبی که میسوزد مرا،

Ff. 217^{b}—239^{b}. *Quatrains*, beginning: —

مردان همه برگ ترك عالم سازند،
کی تخت قباد و مسند جم سازند،
بر چرخ ستاره گر ندارند چه باك،
آئینه زنان نگین خاتم سازند،

Ff. 240^{a}—242^{b}. A *Mathnaví*, beginning: —

در اثنای هر عهد از روزگار، کند اقتضا لطف پروردگار،
که از نامداران گزیند کسی، که نام نکویش بماند بسی،

Ff. 243^{b}—247^{a}. A *Mathnaví* entitled داستان جنگ فیل شاه عالمگیر در عهد پادشاهزادگی, beginning: —

بمهمانی گوش ارباب هوش یکی قصّه دارم بمن دار گوش،

F. 248^{a}. Seven *beyts* of a *Qaṣída* beginning: —

بعد توحید خداوند و درود مصطفی،
نعت آل پاك پیغمبر رسول مجتبی،

F. 249^{b}. The same seven *beyts*, with an additional one. This MS. bears on f. 249^{b} the name of "Captain Wm Hays, of the Honble Company's Artillery in Bengal, 1764".

SALÍM.

No. CCXCIV. Add. 3154.

دیوان میرزا محمّدقلی سلیم طهرانی

The **Díván** of Mírzá Muḥammad-Qulí **Salím** of **Ṭihrán** (d. A. H. 1057 = A. D. 1647—8). See Sprenger's *Oude Catalogue*, p. 556; Rieu, pp. 738 and 796; and Ethé, col. 690—1.

Ff. 68 (ff. 1^{a} and 65—68 blank, save for seals and names of former owners on the first, of which the earliest is dated A. H. 1203 = A. D. 1786—7); 20.1 × 9.8 c.; 23 l. Written within golden borders in a small, neat, Persian *ta'liq*. Not dated, but evidently written before A. H. 1203 (see above). Bought of Quaritch in 1894. In his Catalogue for June, 1894 (N°. 142) it is numbered 1203.

Contents: —

I. (ff. 1^{b}—22^{b}). *Qaḍá va Qadar*, a *mathnaví* poem on Predestination, beginning: —

شنیدم روزی از خونابه نوشی،
چو گل از پارهٔ تن خرقه پوشی،

II. (ff. 22^{b}—29^{a}). *Qaṣídás*, beginning: —

درین سرای پر افسوس چند باشم آه،
پی سفر چو گدایان همیشه بر سر راه،

III. (ff. 29^{a}—64^{a}). *Ghazals* and *Quatrains*, intermixed, beginning: —

ای ز چشمت خفته در چشم غزالان نازها،
بسته رفتار خوشت از کبك چشم بازها،

IV. (ff. 64^a—64^b). *Muqaṭṭa'át.*

MASÍH.

No. CCXCV. Add. 922.

داستان رام و سیتا تصنیف مسیح

The **Story of Rám and Sítá**, a Persian *mathnaví*-poem, by **Masíḥ**, written in the metre *hazaj-i-musaddas-i-maḥdhúf*, and beginning: —

شوی رامچندرا بی نا
خداوندا ز جام عشق کن مست،
که از مستی فشانم بر جهان دست،

See Rieu, p. 689^a. The manuscript is described, in an English note on f. 1^a, as "the Rámáyana of Feyḍí"; but as Feyḍí died in A. H. 1004, and this poem contains (ff. 9^a—10^b) a panegyric on Jahángír (whose accession was in A. H. 1014) as the reigning sovereign, this is an evident error. An allusion to the name of the real author, *Masíḥ*, is contained in the following line (f. 8^b, l. 10): —

مسیح آزاد عالم بندهٔ تست،
هم از این بندگی شرمندهٔ تست،

Ff. 188 (ff. 67^b and 188^b blank); 26.5 × 13.8 c.; 15 l. Written in fair Indian *ta'líq*, headings in red. Transcribed, apparently by a Hindoo, in A. H. 1237 (= A. D. 1821—2) for one Lal-Chand (حسب الفرمایش عزیز ارجمند لعلچند مسکون بزیر پای مبارك شریرهامچار صاحب).

The story of Rám and Sítá, or Persian version of

the Rámáyana (کتاب رام آیین), as it is called in a Persian note on f. 188^a, ends on f. 177^a, and is followed by a page of religious meditations (f. 177^b); a *vá-súkht* and other poems of Mullá Waḥshí (ff. 178^a—181^a); and a *vá-súkht* and other poems of Sa'dí (ff. 181^b—187^b, and on one of the fly-leaves at the end). On one of these fly-leaves are drawn two rough pictures of Hindoo gods.

SÁ'IB.

No. CCXCVI. Add. 805.

دیوان صائب

The **Díván of Ṣá'ib** (Mírzá Muḥammad 'Alí) of Isfahán, who died, according to the chronogram of a contemporary poet, in A. H. 1088 (= A. D. 1677—8). This extensive collection of his poetry comprises:

Ghazals (Odes), ff. 1^b—511^b.

Maṭáli' (Initial couplets for *Ghazals* and *Qaṣídas*), ff. 512^b—524^b.

Mutafarriqát (Miscellaneous verses), ff. 525^b—592^a.

Ff. 596 (ff. 1^a, 512^a, 525^a, and 592^b—596^b blank); 25.0 × 15.8 c.; 17 l. Written between gold margins in an excellent clear *ta'líq*. Other poems by the same author are written in *shikasta* in the margins of most pages.

Begins on f. 1^b: —

اگر نه مدّ بسم اللّه بودی تاج عنوانها،
نگشتی تا قیامت نو خط شیرازه دیوانها،

The transcription of this manuscript was concluded by Mullá Bahrám of Tabríz at the beginning of Muḥarram, A. H. 1082 (= May 10th, A. D. 1671), that is to say during the poet's life-time.

See Rieu, pp. 693—5, and Ethé, col. 697—9.
Formerly in the possession of Archibald Swinton, Esq.

No. CCXCVII. Add. 777.

دیوان صائب

Another copy of the **Díván of Ṣá'ib**.

Ff. 282 (ff. 1[a] and 282[b] blank; f. 11 bound upside down); 21.7 × 14.3 c.; 14 l. Written in a clear but ungraceful *ta'líq*.

Begins: —

الهی در پذیر این نعرهٔ مستانهٔ مارا ∴
مکن نومید از حسن قبول افسانهٔ مارا ∴

Ends with the following very ungrammatical colophon: —

تمّت الدّیوان الصایب بعون الواهب العطایا علی ید اضعف
العباد اللّه عبد الرحمان بیك هروی بتاریخ ششم شهر جمادی
الاولی سنه سی و سه جلوسی مُعلی مطابق سنه یکهزار و
یکصد و یك هجری من مقام بلدهٔ فرخنده اثر جهانگیرنگر
عرف دهاکه در عمل نواب مستطاب معلی القاب عمدة الملك نواب
ابرهیم خان بیادگار نوشتم کلاغ پائی چند و گرنه این خط
من لایق کتابی نیست العاقبه بالعافیه.

No. CCXCVIII Add. 839.

دیوان صائب

Another copy of the **Díván of Ṣá'ib**.

Begins: —

زهی بغمزهٔ جانسوز برق مذهبها
بخندهٔ شکرین نو بهار مشربها

Ends: —

میتوان کرد آشنا با خاك پشت آسمان
صائب از همّت اگر اقبال فرماید کسی

Ff. 112; 31.5 × 17.0 c.; 17 l. of one *beyt* each in the central portion of each page, which is divided from the margin by columns doubly ruled in red. The margins contain a variable number of lines, of one *miṣrá'* each.

The MS. concludes with a colophon stating that the transcription was completed on the 5th of *Dhú 'l-Ḥijja* A. H. 1127 (Dec. 2nd, A. D. 1715) in the fourth year of Bahádur Sháh's reign by Sheykh Budhín b. Sheykh Muḥammad Ḥámid for the Brahmin Lála Sanbhú Báth.

Written in a clear *ta'líq* on fawn-coloured paper.

N°. CCXCIX.

Add. 209 (Lewis 27).

دیوان صائب

Another copy of the **Díván** of **Ṣá'ib**.

Begins like Add. 24,001 of the British Museum and N°. 1131 (*ghazals*) of the Bodleian: —

اگر نه مدّ بسم اللّه بودی تاج عنوانها،
نگشتی تا قیامت نو خط شیرازهٔ دیوانها،

Ff. 184 (ff. 1^a, 180^b—184^b blank); 21.4 × 13.2 c.; 19 l. Written in a fair Indian *ta'líq*; headings and last *beyts* generally in red.

The first blank page at the beginning bears the following inscription in Persian: —

دیوان صایباء مختصر که در ربع مسکون پیدا نمی شود،

Under this is written: — "*Diwán Saieb, i. e. Opera sive Poematæ* (sic) *Poetæ Saieb quæ magna ex parte alia sunt, ab illis, quæ Numº 26 habentur*". N°. 26 (Add.

208) of the Lewis collection is, however, the Díván of Ḥáfiẓ, not Ṣá'ib.

N°. CCC. **Add. 231 (Lewis A).**

دیوان صائب

Another copy of the **Díván** of **Ṣá'ib**.

Ff. 351 (ff. 1^a and 351^b blank); 31.2 × 20.0 c.; 18 l. Written in a plain Indian *ta'líq* of modern date. No colophon.

Begins: —

غیر حق را میدهی ره در حریم دل چرا،
میکشی بر صفحهٔ هستی خط باطل چرا،

N°. CCCI. **Add. 801.**

دیوان صانع

The **Díván** of **Ṣáni'** of **Balgrám**. See Rieu, pp. 718—9.

Ff. 140 (ff. 1^a—5^b blank; on f. 6^a are inscribed 3 quatrains, the first giving the names of the old Persian months and their order, the second the Turkish names of the twelve years composing the Turkish cycle, and the third a Persian translation of the same; on f. 6^b are inscribed the names of the English months with the number of days in each; ff. 7^a—8^a, 15^b—16^a, 29^a, 49^b—51^a, 52^a—52^b, 113^b—114^a, and 133^a—140^b blank); 22.0 × 15.2 c.; 13 l. Written in a clear but ugly Indian *ta'líq*.

Begins on f. 8^b with a *tarjí'-band* of nine strophes of which this is the first couplet:

فریاد که دل بسینه خون شد ∴
با اشک ز دیده‌ام برون شد ∴

This is followed by a *mukhammas* (f. 12^b) beginning: —

نه بر جور و جفای روزگارم گریه می آید .∴
نه بر این طالع ناسازکارم گریه می آید .∴

Then comes a second *mukhammas* (f. 13^{b}) beginning: —

یك زمان رحم بحال دل ناشاد کنید .∴
فوج غم بر سر ما تاخته امداد کنید .∴

Then comes a third *mukhammas* (f. 14^{a}) beginning: —

ای خوش آنم که کنم طی بیابان نجف .∴
بندم احرام طواف در خاقان نجف .∴

The *ghazals* begin on f. 16^{b} with the following couplet: —

ز تو ای خرد ندیدم چو کشاد کار خودرا .∴
به جنون حواله کردم همه کار و بار خودرا .∴

The *rubá'is*, thirty in number, extend from f. 129^{a} to f. 132^{b}, on which the manuscript ends with the following colophon: —

الحمد للّه و المنه که بتاریخ بیست و یکم شهر شوال سنه ۱۱۹۷ هجری رسول الثقلین سیّد الکونین محمد مصطفی صلی الله علیه و اله و سلم دیوان فصاحت و بلاغت نشان قبله دو جهان و کعبهٔ جاودان شیخ نظام الدین احمد صاحب صانع بلگرامی بموجب ارشاد چچا صاحب قبله و کعبهٔ دو جهان شیخ حیات النبی (?) صاحب بخط خام بنده محمد حسن در بندر کلکته صورت اختتام یافت.

TAJALLÁ.

No. CCCII. **Add. 574.**

معراج الخیال

A fragment of 253 *beyts* from the **Mi'ráju'l-Khiyál** of **Mullá 'Alí Riḍá** poetically surnamed **Tajallá**, a *mathnaví* poem in the metre *hazaj-i-musaddas*, beginning as usual: —

در سرم دیگر هوای عشق یار، ریخت طرح آشیان از خار خار،
شوق بر گرد دلم پر میزند، از طپیدن حلقه بر در میزند،

In the colophon (on f. 9*b*), which is dated May 2nd, A. D. 1823, it is styled simply مثنوی تجلّی (erroneously written منسوی تحلی). Copied in Calcutta by Ranjít(?) Singh (سرنجیت سنگه).

See Rieu, p. 738; Ethé, coll. 699—700.

Ff. 9 (f. 1*a* blank); 27.6 × 20.0 c.; 15 l. Written in plain Indian *ta'líq*.

GHULÁM RIḌÁ.

No. CCCIII. **Add. 1087.**

مدح ابو المنصور سکندر جاه

تصنیف غلام رضا خان

A Panegyric on Sikandar Jáh, who was Niẓám of Ḥaydarábád from A. H. 1218 to A. H. 1244 (= A. D. 1803—1828), in mixed prose and verse, by Ghulám Riḍá Khán. F. 1*a* bears the seal of Sikandar Jáh; the Library stamp of May 28, 1873, with the words "From Professor Wm Wright" beneath it; and, in Persian, the

endorsement قصیدهٔ غلام رضا خان. The term *qaṣída* is, however, in no wise applicable to the text, which is a mixture of *mathnaví* verse and ornate prose.

Ff. 18 (ff. 1^a, 16^b—18^b blank); 26.5 × 17.0 c.; 7 l. separated from one another by thin red transverse lines. Written in a large, legible, Indian *ta'líq* between margins of gold and colours. F. 1^b is adorned with an illuminated heading in which two spaces are left, of which the upper one contains the '*Bism'illáh*', and the lower one the following title in red: —

هذا کلام فی المدح ابو المنصور سکندر جاه سلیمان حشم صاحب عالم ولیعهد مرزا واجد علی بهادر ابد اللّه اجلاله و اقباله،

The Panegyric opens with a *mathnaví* poem of 14 couplets, beginning: —

شبی در تفکّر باحوال ریش، سر خود نهادم بزانوی خویش،

The prose portion begins on f. 3^b, l. 4, as follows: —

آغاز نثر از آب رحمت نیسان که او حضرت باری بقدرت کاملهٔ خود هر قطراتش را بدهان اصداف بحور رسانیده الخ

The generosity, courage, amiability, and good sense of Sikandar Jáh are successively celebrated in florid, bombastic prose, mixed with verse, ending on f. 16^a with the following colophon, from which this would appear to be the author's autograph copy: —

این چند حروف گذرانیدهٔ از خطّ بیربط کمتریـن بندگان خدا الخاطی الملخطی غلام رضا،

KHÁQÁN.

No. CCCIV **Add. 2627.**

دیوان خاقان

The **Díván of Kháqán**, that is, of Fatḥ-'Alí Sháh Qájár (A. H. 1212—1250). See Rieu, pp. 720*b*—722*b*; Ethé, col. 730—731.

Ff. 136 (ff. 1*a*, 14*a*, 134*b*—136*b* blank); 22.1 × 14.2 c.; 14 l. Written in good Persian *shikasta-ámíz* of the present century, within margins ruled in colours.

Contents:

Ff. 1*b*—5*a*. Prose preface, written in a very florid and ornate style, by Mírzá Muḥammad Ṣádiq-i-Marvazí, who was for some time State Chronicler (*Vaqáyi'-nigár*) to Fatḥ-'Alí Sháh, and who composed the *Táríkh-i-Jahán-árá* (see Rieu, p. 200*b*) and sundry other works. A short notice of his life (13 lines) is given by Riḍa-Qulí Khán *Lálá-báshí* at the end of the (supplementary) ninth volume of the *Rawḍatu's-Ṣafá*. This preface begins: — دیباچه کتاب دانش و عنوان دیوان بینش و حمد ثنای *(sic)* خاقانی است آلخ

Ff. 5*b*—13*b*. *Qaṣídas*, beginning: —

ای منفعل ز ماه رخت مهر خاوری،
شد چشم در جهان بتو رسم ستمگری،

Ff. 14*b*—75*a*. First *díván*, beginning: —

دور از رخ گلفام تو در سینه دارم خارها،
درد تو بر جان و دلم تا حشر دارد کارها،
از مهر روی گلرخان در سینه دارم خارها،
آتش بجان و دل زنند این آتشین رخسارها،

The second of these *beyts* is that with which other manuscripts of the *ghazals* commence. *Cf.* Rieu and Ethé, *loc. cit.*

Ff. 75^a—112^b. Second *díván*, beginning: —

با شمع خویش گفتم سوز گداز خودرا،
آخر ز پرده بیرون دادیم راز خودرا،

Ff. 112^b—113^b. *Mnqaṭṭa'át*, beginning: —

بگذر طبیب از من بر دیگری به پرداز،
بگذار تا بمیرم با من چکار داری،

Ff. 114^a—115^a. A *tarkíb-band*, beginning: —

تو پادشهی و من فقیرم، رحمی بمن ای جوان که پیرم،

Ff. 115^b—124^a. *Mathnavís*, beginning: —

یکی زد طعنه بر مجنون دلریش،
که تا کی میزنی بر دل زغم نیش،

Ff. 124^b—128^a. Religious poems, beginning: —

در حیرتم که چرخ چرا غرق خون نشد،
در ماتم حسین زمین واژگون نشد،

Ff. 131^a—134^a. Quatrains, beginning: —

این گلرخ یار گلعذاری بوده است،
این نرگس چشم مست یاری بوده است،
این لاله غرق خون که اندر باغ است،
دلباختهٔ و داغداری بوده است،

F. 134^b (otherwise blank) bears the Library stamp of May 22nd, 1886.

ANTHOLOGIES, ETC.

No. CCCV. Ll. 6. 15.

Four tracts, bound in one volume, containing selections of Persian poetry, mostly of a mystical or religious character, by many different poets.

Ff. 122 (ff. 1^a, 98^a—99^b, 106^b—107^a, 114^b—115^a, and 122^b blank); 18.0 × 12.2 c.; 11—14 l. On f. 1^a is an

Arabic note, in a good *naskh* hand, stating that the book belonged to Muṣṭafá b. Sheykh Ibráhím, of the Oweysí order of dervishes, whose seal is appended. The only colophon is at the bottom of f. 122^{a} (at the end of the book), and gives A. H. 976 (A. D. 1568—9) as the date of completion. The contents are as follows: —

I (ff. 1—80). A number of *ghazals*, *qaṣídas*, *mukhammasát* (several of these being *taḍmíns*) *mathnavís*, and other kinds of poems by Ahlí, Amír Khusraw, Anvarí, Áṣafí, 'Aṭṭár, Ádhari, Farídún, Ḥáfiẓ, Halákí, Ḥayráni, Hilálí, Ibn Ḥusám, Humáyún, 'Imád; Jámí, Qásim, Kamál, Kátibí, Khwájú, Múmin, Riyáḍí, Sa'dí, Shamsu'd-Dín of Tabríz, Ibn Síná, Ṭúsí, and Ibn Yamín.

II (ff. 81^{b}—97^{b}). The *Bulbul-náma* (بلبل نامه) of Sheykh Farídu'd-Dín 'Aṭṭár. See Rieu, p. 580^{b}; Ethe, col. 498 *et seq.* Begins: —

قلم بر دار و راز دل عیان کن سر آغازش بنام غیب دان کن

Ends: —

زهی عطّار خوش گفتار باشی ازین گفتار بر خوردار باشی

Some verses from Ḥáfiẓ are written on the blank page at the beginning (f. 81^{a}), and on the lower half and in the margin of the last page.

III (ff. 99^{b}—106^{a}). *Ghazals* of Iláhí (see Rieu, pp. 687^{b} and 1091^{b}), with which are interspersed one or two by Sadíd, Sa'dí, Ahlí, Kátibí, and Khusraw, together with one long *ghazal* by Sháh Ni'matu'lláh, which occupies the whole of f. 106^{a}.

IV (ff. 107^{b}—114^{a}). The *Charkhiyyát* of Mullá Niẓám of Astarábád, in praise of 'Alí, beginning: —

فضای باختر شد شام گلگون از مئ حمرا
که آمد چرخرا در کوه مغرب شیشه بر خارا

(Another *Charkhiyyát*, by Ibn Ḥusám, written in the same metre, and beginning: —

چو این خاتون خوش منظر ازین قصر بهشت آسا
برون شد همچو از جنّت دل آغشته بخون حوا

occurs in the earlier portion of the MS. at f. 19[a] *et seq.*) This poem ends on f. 111[b], and was written by Darvísh Ḥuseyn on Muḥarram 10th, A. H. 1001 (Oct. 17th, A. D. 1592).

Ends: —

عروجی شد خیالم‌را ازین اندیشه زین معنی
مسمّا شد بمعراج الخیال این گفتهٔ غرّا

Its proper title would therefore appear to be معراج الخیال. The few remaining pages of this part of the MS. (ff. 112[a]—114[a]) contain stray poems by Ahlí, Ḥáfiẓ, and Jámí.

V (ff. 115[b]—122[a]). A mystical homily, beginning: —

ای ز دردت خستگانرا بوی درمان آمده
یاد تو مر عاشقانرا مونس جان آمده
صد هزاران همچو موسی هست در هر گوشهٔ
ربّ ارنی گو شده دیدار جویان آمده

الٰهی جز از درگاه تو درگاهی نیست و بجز از تو بتو راهی نیست درباب کسی‌را که جز از تواش پناهی نیست الخ

This tract is carefully written in good *ta'líq* between illuminated borders, and is dated in the colophon A. H. 976 (A. D. 1568—9). The first three lines on the second page (f. 116[a]) have, unfortunately, been smudged and partially obliterated by the *'unván*.

No. CCCVI. Add. 427.

A note-book containing Arabic prayers, fragments from the Qur'án, talismans, verses and poems from Ḥafiẓ and other Persian and Hindustání poets, and,

(ff. 22^b—28^b) *ghazals* ascribed to Sulṭán Abú'l-Qásim Maḥmúd of Ghazna.

Ff. 58 (ff. 36, 48—50, 52—54 and 57 missing); 16.0 × 12.0 c. The handwriting, as well as the number of lines to the page, varies.

The more important contents are as follows: —

Ff. 1^a—2^a. The 78th *súra* of the Qur'án (سورة النبا).

Ff. 2^b—22^a. *Ghazals* taken for the most part from the Díván of Ḥáfiẓ.

Ff. 22^b—28^b. Thirty-one *ghazals* (one in each letter of the alphabet except ب) ascribed to Sulṭán Maḥmúd (سلطان منبع العرفان ابو القاسم محمود غزنوی), and addressed to Iyáz, whose name, as well as the *takhalluṣ* "Maḥmúd", occurs in the last *beyt* of each *ghazal*.

Ff. 29^a—33^a. An Arabic prayer, and a number of *ghazals*, chiefly in Hindustání.

F. 33^b. Blank.

F. 34^a. The 108th *súra* of the Qur'án (سورة الكوثر).

F. 34^b. A *ghazal* of Hiláli, another of Khusraw, and the 94th *súra* of the Qur'án.

Ff. 35^a—35^b. A *tarkíb-band*.

F. 36. Missing. F. 37^a. Blank.

Ff. 37^b—39^a. *Ghazals*, mostly from the Díván of Ḥáfiẓ.

F. 39^b. The 112th *súra* of the Qur'án.

F. 40^a. Blank. Ff. 40^b—41^b. Doggerel rhymes, charms, etc. F. 42^a. Blank.

Ff. 42^b—47^b. Charms, talismans, and magical formulæ.

Ff. 48—50. Missing. Ff. 51^a. A prescription. Ff. 51^b. Blank. Ff. 52—54. Missing.

F. 55^a. Blank. The remaining leaves contain nothing of the slightest importance.

No. CCCVII. Dd. 5. 57.

A note-book, containing 96 leaves of tinted paper, measuring 20.7 × 11.7 c.; mostly blank, evidently de-

signed for a common-place book. A few select passages of Persian poetry are inscribed on the following pages: — ff. 13^a, 17^a, 28^b, 29^a, 29^b, 37^a, 37^b, 51^b, 52^a, 52^b, 58^b, 62^a, 69^a, 73^b, 74^b, 75^a, 76^b, 78^b, 80^b, 94^b and 95^b. None of these seem to be of any special interest or importance.

STORIES AND PROVERBS.

N°. CCCVIII. Ff. 2. 21.

حکایات از طوطی نامهء ضیآء الدّین نخشبی

Stories from the **Ṭúṭí-náma** ("Tales of a Parrot") of Ḍiyá'u'd-Dín Nakhshabí (d. A. H. 751). See Rieu, pp. 740—741, and 753—754; Ethé, col. 424—426.

Ff. 172 (ff. 1^a and 171^b—172^b blank); 24.8 × 17.0 c.; 17 l. Written in a good, clear *ta'liq*. Headings and punctuation in red. Not dated.

Begins: —

حکایات چند از کتاب طوطینامه که تصنیف ضیاء نخشبی است آنرا درین نسخه اندراج مینماید و حاصل آن حکایات و افسانه‌ها آنست که بازرگان زاده در خانه طوطی و شارك لوبا داشت الخ

This abridgement contains 48 stories in all, *viz.* —

1st night,	f. 2^b.		12th night,	f. 43^a.		22nd night,	f. 66^b.	
2nd „	f. 8^a.		13th „	f. 46^a.		23rd „	f. 69^b.	
3rd „	f. 10^b.		15th „	f. 47^a.		24th „	f. 72^a.	
4th „	f. 14^b.		16th „	f. 50^a.		25th „	f. 74^b.	
5th „	f. 19^a.		17th „	f. 52^b.		26th „	f. 78^a.	
6th „	f. 23^a.		18th „	f. 55^b.		27th „	f. 80^b.	
7th „	f. 26^a.		19th „	f. 59^b.		28th „	f. 83^a.	
8th „	f. 30^a.		20th „	f. 61^b.		29th „	f. 85^b.	
9th „	f. 39^b.		21st „	f. 64^a.		30th „	f. 89^a.	

31st night, f. 92a.	38th night, f. 114b.	45th night, f. 137b.
32nd „ f. 94b.	39th „ f. 116b.	46th „ f. 140b.
33rd „ f. 99b.	40th „ f. 119b.	48th „ f. 149a.
34th „ f. 102b.	41st „ f. 122b.	49th „ f. 153b.
35th „ f. 105b.	42nd „ f. 125b.	50th „ f. 156b.
36th „ f. 108b.	43rd „ f. 131b.	51st „ f. 161a.
37th „ f. 112a.	44th „ f. 134b.	52nd „ f. 165b

N°. CCCIX. Add. 187 (Lewis 8).

طوطی نامهء ضیای نخشبی

Another copy of the **Ṭúṭí-náma** ("Tales of a Parrot") of **Ḍiyá-yi-Nakhshabí**. See Ethé's *Catalogue*, col. 424—6, especially N°. 448, with which this MS. agrees, at any rate as regards the opening words: —

الحمد للّه ربّ العالمين و العاقبة للمتّقين ... اَمّا بَعد چنين گويد قايل اين رسايل و كامل اين فضايل الخ

Ff. 263 (f. 1a blank); 31.2 × 19.8 c.; 13 lines to the page. Written in an ungraceful but perfectly legible Indian *ta'líq*; punctuation and headings of stories in red. No colophon or date.

N°. CCCX. Add. 196 (Lewis 16).

انوار سهيلی لحسين واعظ كاشفی

The **Anvár-i-Suheylí, Ḥuseyn b. 'Alí el-Vá'iẓ el-Káshifí's** well-known version of the story of Kalíla and Dimna. See Rieu, pp. 9 and 756; Ethé, col. 418—419.

Begins as usual: —

سپاس ازل و ابد مر خداوندیرا كه كران تا كران الخ

Ff. 274 (f. 274 blank); 26.5 × 17.5 c.; 14—19 l. Written in a poor Indian *ta'líq*; headings in red. No date or colophon.

No. CCCXI. Add. 197 (Lewis 17).

The same work.

Ff. 549 (f. 1^a originally formed part of an older work on grammar in Arabic with a Persian Commentary; f. 19^b is almost entirely blank, but there is no break in the text; f. 549^b contains a Hindoo genealogy written in red); 23.3 × 16.6 c.; 17 lines to the page. Written in a poor Indian *ta'liq*; headings and overlinings in red.

Dated in colophon (on f. 549^a) Monday the 7th of Rabí' I, A. H. 1000 (= Dec. 23, A. D. 1591). Scribe's name, apparently, *Jagjívandás*.

No. CCCXII. Add. 234 (Lewis D).

انوار سهیلی

Another copy of the **Anvár-i-Suheylí**.

The first five lines of the preface (in praise of God) are wanting, though there is no appearance of a lacuna, the opening words being: —

لی مع اللّه نکته دان و عَلَّمَكَ مـا لَـمْ تَكُنْ تَعْلَمْ روشن بیان
اَنَا اَفْصَحُ العَرَب وَ العَجَم اَلخ

Ff. 326 (ff. 1^a and 326^b blank); 31.0 × 20.0 c.; 17 l. Written in an ugly Indian *ta'liq* hand; headings in red. No colophon or date.

No. CCCXIII. Add. 235 (Lewis E).

انوار سهیلی

The same work, with exactly the same omission in the preface, and again with no sign of a lacuna. Both of these MSS. would therefore seem to derive from one original in which these lines were missing.

Ff. 192 (ff. 1^a and 190—192 blank); 34.5 × 19.8 c.; 21 l. Written in a small, neat *ta'líq* hand; headings in red.

Dated Wednesday, 14th of Jumádá II, A. H. 1094 (= June 11, A. D. 1683). Copyist: 'Abdu'l-Majíd.

From a Persian note on f. 175^b, bearing dates Ramaḍán 1, A. H. 1114 (= Jan. 19, A. D. 1703), and the last day of Dhu'l-Qa'da of the same year (= April 17th, A. D. 1703), and signed 'Alí-Qulí, the MS. appears to have belonged at that time to one Maḥmúd Beg, to whom the honorific titles عالیجاه نظارت پناه are given.

Nos. CCCXIV—CCCXV.
Add. 232, Add. 233 (Lewis B and C).

عیار دانش لابی الفضل بن مبارك

The **'Iyár-i-Dánish** (*"Touchstone of Knowledge"*), a well-known recension of the story of Kalíla and Dimna (*Anvár-i-Suheylí*), made for the Emperor Akbar by his celebrated minister **Abu'l-Faḍl b. Mubárak**. See Rieu, pp. 247 and 756—7; Ethé, col. 420.

Begins as usual: —

سپاس ازل و ابد خداوندیرا که کران تا کران آنج

The manuscript, written continuously, has been divided into two volumes, of which the *first* (ff. 1—332) contains Books I—III, and the second (ff. 333—710) from Book IV to the end.

Ff. 710 (ff. 1^a and 710^b blank; f. 24^a blank, all but one line, probably owing to a lacuna in the original from which this copy was made); 31.2 × 19.4 c.; 14 l.

Written in a large, clear, ungraceful Indian *ta'líq*; headings in red.

In the colophon (on f. 710^a) the date of completion is given as Wednesday, Ramaḍán 13th, A. H. 1124

(= Oct. 14th, A. D. 1712), and the name of the copyist as 'Abdu 'r-Raḥmán b. Shcykh Faqír Muḥammad Qádirí. The copy was made for some Christian priest (پادری صاحب), probably Archdeacon Lewis.

No. CCCXVI. Add. 828.

عیار دانش از تصنیف ابو الفضل بن مبارك

Another copy of the **'Iyár-i-Dánish**.

Ff. 329 (f. 1^a blank); 25.5 × 16.5 c.; 15 l. Written in a good Indian *ta'líq* between margins ruled in colours. Dated Dhú 'l-Qa'da 28th, A. H. 1222 (= Jan. 27th, A. D. 1808). A Persian note on one of the fly-leaves at the end states that the manuscript was bought for 11 rupees for Colonel Stopford (استاپ فرد صاحب بهادر کرنل) by Munshí Sharafu'd-Dín Aḥmad in A. D. 1833. It appears to have been originally transcribed for one Dewál (دیوالصاحب امانی و آمال).

Begins as usual: —

سپاس ازل و ابد خداوندیرا که کران تا کران از آشکار و نهان پرتو آفتاب عالمتاب جمال اوست آلخ

No. CCCXVII. Add. 834.

زینت المجالس

The **Zínatu'l-Majális** (*Ornament of Assemblies*) composed by *Majdu'd-Dín Muḥammad-el-Ḥasaní*, surnamed *Majdí*, about A. H. 1004 (A. D. 1596). The work, "a vast collection of anecdotes and stories, containing also historical, geographical, and other miscellaneous notices", is fully described, and its contents stated, by Rieu, pp. 758—9. With this description the present MS. fully agrees, except that sections 9 and 10 of Chapter IX (the concluding sections of the work) appear

to be missing. The index of contents prefixed to this chapter (Ch. IX) agrees with that given by Rieu, but in the text the latter part of section 6 (on the ermine, etc.) is made to form a separate section numbered 7, whereby the numbering of the following sections is affected, so that the MS. appears to include the whole of section 9, which, as above stated, is really omitted. These two last sections cannot have been included at all in the MS., section 8 being immediately followed by the colophon, which runs as follows: —

تمّت الكتاب زينت المجالس فى اثنان عشر شهر محرّم الحرام سنه احد تسعين الف من هجرة النبوى عليه الصلوات و السّلام حرّره الفقير الحقير الداعى حاجى بايسنقر ابن مرحوم مغفور على بيگ وايخر ايكرمى دورت

The following *beyt* is written in red half on one side and half on the other of the colophon: —

غريق رحمت يزدان كسى باد∴ كه كاتبرا بالحمدى كند ياد∴

Another *beyt* is written, also in red, below the colophon, but the first half of it has been torn off. The second *miṣrá'* is: —

زانكه من بندهء گنهكارم∴

The MS. contains ff. 281, of 29.0 × 19.25 c., and 25 l. It is written is a small, clear *ta'liq*, somewhat lacking in grace, titles and names being inserted in red. The transcriber, as stated in the colophon, was Hájí Báysanqar b. 'Alí Beg, and he completed his work on Muḥarram 12th, A. H. 1091 (Feb. 13, A. D. 1680). Sixteen supplementary blank leaves have been inserted at the beginning of the MS., and twelve at the end.

Begins, as usual, with the following quatrain: —

ثنـاى نـا متناهى و حـمـد نـا محصور∴

برو سزاست كه شد هر دو كون از او معمور∴

بصد زبان اگرش سالها بگوئی حمد ∴
بقدر عشر عشیری نباشدت مقدور ∴

The name of the author occurs on f. 1^b, l. 12, and the title of the work on f. 2^a, l. 8.

The beginnings of the chapters (*juz'*), each of which contains 10 sections, are as follows.

Chapter I begins on f. 2^a. Chapter V begins on f. 163^b.
„ II „ f. 87^b. „ VI „ f. 178^b.
„ III „ f. 128^b. „ VII „ f. 191^a.
„ IV „ f. 148^a. „ VIII „ f. 206^b.
Chapter IX begins on f. 227^a.

No. CCCXVIII. Add. 414.

سنگهاسن بتّیسی

A Persian translation of the well-known **Singhásan-batísí**, or thirty-two tales of the throne, which does not agree with the versions described by Rieu (pp. 763^a, 1006^b) or Pertsch (*Berlin Catalogue*, pp. 1034—6), contains no indication of the translator's name or circumstances, and begins abruptly after the *Bismi'lláh* as follows: —

آورده اند که وقتی سری مهادیو بر کیلاس که تختگاه جلوس مهادیو بر آنست جلوه فرمای بودند الخ

Ends equally abruptly at the conclusion of the 32nd tale as follows: —

این افسانهء سی و دو پوتلیء سنگهاسن بتّیسی که میگویند تمام شد بتاریخ سیوم ماه شوال سنه ۱۲۲۷ هجری

The date of transcription, Shawwál 30th, A. H. 1227, corresponds to Nov. 5th, A. D. 1812.

Ff. 118 (ff. 1, 2^a, 115^b—118^b, blank); 24.5 × 16.1 c.; 14 l. Written in fair Indian *ta'líq*; headings in red.

N°. CCCXIX. Add. 2669.

قصّهء حاتم طائی

The **story of Ḥátim Ṭá'í**. See Rieu, p. 764[a]; and Ethé, col. 426—427, especially N°. 451 in the last, with which the opening of this manuscript, even in its mistakes, almost exactly corresponds.

Ff. 139 (ff. 1[a] and 139[b] blank); 24.0 × 15.2 c.; 15—20 l. Written in a poor, but legible, Indian *ta'líq*. Copied by Húral Singh (هورل سنگه), and completed on April 25th, A. D. 1799. Belonged formerly to George Anderson of Garh-'Aẓím.

Begins: —

سپاس بی قیاس مر پروردگاررا جلشانُه *(sic)* و جلاله و هزاران نعت بر آن سرور کاینات احمد مصطفی و محمد مجتبی صلی اللّه علیه و سلم، اما بعد حمد و سناء *(sic)* روایان *(sic)* اخبار و ناقلان آثار چنین روایت کرده اند در بیان توٴند طی بن کهلان بن آس بن نخشب (Thus corrected from نخت) بن نظرت بن قحطان بن هنود آورده اند آلخ

N°. CCCXX. Add. 822.

بهار دانش

The **Bahár-i-Dánish**, or romance of Jahándár Sulṭán and Bahravar Bánú, by **Sheykh 'Ináyatu'lláh**, who died on the 19th of Jumádá I, A. H. 1088 (= July 20th, A. D. 1677). See Rieu, pp. 263 and 765—6; Ethé, *Catalogue*, col. 434—5.

Ff. 368 (ff. 7[a]—9[a], and 367[a]—368[b] blank); 25.0 × 16.0 c.; 15 l. Copied in Kánpúr (Cawnpore) for Mr. John Mc Queen by his *munshí* Seyyid A'ẓam 'Alí of Iláhábád, and completed on the 2nd of Muḥarram A. H.

1198, corresponding to the 28th of November [A. D. 1783], in the 25th year of the reign of Sháh ʻÁlam. Written throughout in a clear but ungraceful Indian *taʻlíq*, titles and headings in red.

The text of the *Bahár-i-Dánish* begins on f. 9*b* in the usual way: —

فاتحه کتاب مستطاب آفرینش و پیرایه صحیفه دانش و بینش الخ

It ends on f. 366*a* with two *mathnaví* beyts, of which the last is as follows: —

زبـــان‌را گـــوشـــمـــال واجـــبـــی بـــه ∴
که هست از هر چه گوئی خامشی به ∴

This is followed by the colophon, which extends to f. 366*b*. The scribe, besides the details above given, says that he copied the book in great haste from a bad and inaccurate manuscript, the mistakes of which he tried to correct as far as he could. Occupying ff. 1*a*—6*b* is a rhymed glossary of Arabic and Persian words with their Hindústání equivalents (similar in character to the well-known *Niṣáb* of Abú Naṣr Faráhí) beginning: —

خـــالـــق بـــاری سـرجـن هار واحـــد ایـــک بـــدان کـرتـــار
ع ف ه ع ه ه

and ending: —

چریدن باغیدن لاغید نجان چـــرنـــا کهیلنا روتهنا مـــان
ف ف ف ع ه ه
دو جـــک رهیا خسرو نـــام خـــالـــق بـــاری بهی تمام

This poem consists of 160 *beyts*, and its transcription was concluded on the 28th of September [A. D. 1783], corresponding to the *salkh* of Shawwál [A. H. 1197], by the same Seyyid Aʻẓam ʻAlí.

No. CCCXXI. Oo. 6. 39.

بهار دانش تصنیف شیخ عنایت الله

Another copy of the **Bahár-i-Dánish**.

Ff. 356 (ff. 1*a*, 355, 356 blank; 6 blank fly-leaves at beginning and 5 at end); 22.8 × 13.5 c.; 17 l. Written in several different *ta'líq* hands, those nearest the beginning being the most graceful, though all are fairly legible. Transcribed at Benares for the Nawwáb 'Alí Ibráhím Khán, and completed on Tuesday, Ṣafar 3rd, year omitted.

Begins as usual: —

فاتحهء کتاب مستطاب آفرینش و پیرایه صحیفهء دانش و بینش حمد خداوند آلخ

No. CCCXXII. Add. 421.

منتخب بهار دانش

Selected tales from the **Bahár-i-Dánish** of **Sheykh 'Ináyatu'lláh**.

Begins: —

بعد از حمد و ثنای الهی و نعت حضرت رسالت پناهی صلّی اللّه علیه و سلّم معلوم باد که در ایّام سلف و زمان پاستان در ممالک وسعت آباد هندوستان جنّت نشان صاحب افسری بود عالیشان آلخ

In a concluding note, which occupies the whole of f. 156*b*, the scribe gives his name as 'Aẓimatu'lláh b. Sheykh Seyfu'lláh b. Sheykh Murtaḍá, resident in the borough of Sayána (قصبهء سیانه), and states that the transcription of these *Selections from the Bahár-i-Dánish of* [*Sheykh*] *'Ináyatu'lláh* (نساخهء منتخب بهار دانش تصنیف

عنایت الله) was concluded in the beginning of *Dhú 'l-Ḥijja*, in the sixth year of the reign of Aḥmad Sháh (A. D. 1754).

The MS. is written throughout in a bad Indian *ta'líq*, headings and titles being in red. Each page is numbered, both with ordinary numerals and in *raqam*, but in many places these numbers, and in some cases the catch-words, have disappeared, owing to the cutting down of the pages. A note on the first page states that the MS. consisted of 160 leaves, but of these a good many are now missing, *viz.*: — ff. 25—48 (sheets 4, 5, and 6); ff. 113—118; f. 131; ff. 145—153; and ff. 157—160 (blank). The text ends at the bottom of f. 156*a*, and the colophon on f. 156*b*. Each page measures 18.9 × 12.0 c., and contains 12 l.

N°. CCCXXIII. Add. 311.

قصّه‌های فارسی و هندی

A volume of ff. 189, measuring 30.2 × 19.5 c., and written throughout, in a scrawly Indian *ta'líq* of quite modern date, irregularly across the pages in various oblique directions. It consists of three separate parts, divided from one another by blank leaves, of which the first only is Persian [1]).

I. Part of a Persian version of the *Alf leyla wa leyla* or "Arabian Nights", comprising the first 135 nights. The arrangement does not seem to agree very closely with the Arabic text of Buláq, as will be seen by comparing the following 11 nights with that edition of the original.

F. 8*b*. First night, story of the Merchant and the 'Ifrít.

---

1) The Hindustání parts (II and III) of the MS. have now been removed from the Persian, and bound in a separate volume (Add. 311[2]).

F. 10^a. Story of the first old man, under the 4th night.
F. 11^b. „ „ „ second „ „ „ „ 6th night.
F. 13^a. „ „ „ third „ „ „ „ 8th night.
F. 13^b. Story of the Fisherman and the 'Ifrít, under the 8th or 9th night.
F. 14^b. The 'Ifrít's story, under the 10th night.
F. 16^a. Story of the King of Greece and the physician Dúbán, under the 11th night.

This portion of the MS. contains ff. 103 (ff. 1^a and 103^b blank), and begins: —

راویان عجائب قصص و اخبار و حاکیان بدایع سوانح لیل و نهار از احوال سلطنت ساسانیان که از سلاطین قدیم عجم اند و آنها بساط مملکت خودها بر تمامی جزایر و سواحل بحار عجم که تا بسرحد چین مسافتی عظیم دارد گسترده اند چنین حکایت میکنند الخ

II[1]. The well-known "Story of the Four Dervishes" (قصّهٔ چار درویش) in Hindustání. Ff. 62 (ff. 1^a, 61 and 62 blank). Begins: —

سبحان اللّه کیا صانع هی که جسنی ایك مٹهی خاك سی کیا کیا صورتین الخ

This is dated (on f. 60^b) A. H. 1229 (= A. D. 1814).

III[1]. Other tales in Hindustání, mostly short anecdotes and pleasantries, endorsed in red on f. 1^a نقلیات هندی. Ff. 24 (f. 1^a blank).

The manuscript would seem to have been presented, on Dec. 13th, 1864, by the Rev. Professor Mayor to the late Professor Palmer, by whom it was given to the Library.

---

1) See note at foot of preceding page.

N°. CCCXXIV. Add. 566.

Transcripts made by Prof. S. Lee.

A note-book of 143 ff., measuring 22.5 × 18.5 c., in which the following texts and fragments, transcribed by Prof. Samuel Lee about A. D. 1813, are contained: —

I (ff. 3—93, on the *rectos* of the leaves only). The **Mufarriḥu 'l-Qulúb**, a well-known Persian version of the *Hitopadesa* made by **Táju 'd-Dín b. Mu'ínu 'd-Dín Malikí**, transcribed, according to Lee's note on f. 1*a*, "from a manuscript said to have been brought from the Imperial Library at Dehli." This note is dated Feb. 25th, 1813, Shrewsbury. The colophon of the original MS., included in Lee's transcript, is dated Ṣafar 11th, A. H. 1112 (= July 28, A. D. 1700). See Rieu, p. 757; Pertsch's *Berlin Catalogue*, pp. 1033—4. Begins: —

سپاس بیقیاس مر حضرت شاهیرا که از جمله بندگان خویش الخ

II (ff. 95*a*—98*a*, *rectos* only, with English translation of beginning on f. 94*b*, opposite the corresponding portion of the text). Lee's transcript of the preface to some Anthology of Arabic poetry compiled in A. H. 384, beginning: —

بسم اللّه الرّحمن الرّحيم و به نستعين و صلى الله على محمد و آله حمدا لله خير ما بُدئ به الكلام و ختم ... امّا بعد فان محاسن اصناف الادب كثرة (كثيره?) و نكتها قليلة الخ

III. (ff. 99*a*—111*a* *rectos* only). Transcript of **Muḥammad b. 'Alí er-Raffá'** (or **er-Raqqám**)'s preface to the **Ḥadíqa** of **Saná'í**. See Rieu, pp. 549—550; Ethé, col. 464—467. Begins as usual: —

الحمد لله الخبير بخفيات الضمايير الخ

Followed (ff. 112*a*—114*a*) by the beginning of the **Ḥadíqa** itself.

IV. (ff. 114*b*—122*a*, on both sides of the leaves). A

Hindustání version of the **Sakuntalá**, made in A. D. 1804 by order of John Gilchrist.

V. (ff. 125^b—143^a). "Hindustání stories in the Persic and Nagaree characters, from Gilchrist's British Indian Monitor, written according to Shakespear's application of those characters." The beginnings of a vocabulary of Hindí words (written in the *Devanágarí* character) occupy the *versos* of ff. 2—114.

No. CCCXXV. Add. 1081.

نوادر الامثال

Nawádiru 'l-amthál, a small collection of Persian proverbs arranged alphabetically by 'Alí Ján, poetically surnamed *Qays*.

Begins: —

بعد از حمد صانعی که صانع قدرتش محتاج اظهار و گفتار نیست .... بنده‌ء حقیر کثیر التقصیر علی جان متخلّص بقیس چند امثال فارسی .... بر سبیل خوشه چینان اکثری از زبان سخن بیان ایشان و بعضی از کتب متداوله فراهم آورده بحروف تهجّی مرقوم و بنوادر الامثال موسوم میسازد الخ

Ff. 14 (ff. 1^a, 14^a—14^b blank); 25.0 × 15.5 c.; 13 l. Not dated. Written in a clear, quite modern *ta'liq*.

Presented to the Library by Prof. Wm Wright.

MANUSCRIPTS OF MIXED CONTENTS.

No. CCCXXVI.

Add. 242 (Lewis M).

مفرّح القلوب. جامع عبّاسی. قصّه‌ء سیف الملک.

Ff. 160 (ff. 1^a, 111^a, 122^b, and 123^a blank); 31.0 × 20.0 c.; 12 l. in first and second parts; 13—15 in last.

Parts I and II are written in a large, clear Indian *ta'líq*, with overlinings in red; part III in *naskh*. There is no date or colophon.

Contents: —

I. (ff. 1*b*—110*b*). The **Mufarriḥu 'l-Qulúb** (مفرّح القلوب), a Persian translation of the *Hitopadesa* by **Táju 'd-Dín b. Mu'ínu 'd-Dín Malikí**. See Rieu, p. 757, Pertsch's *Berlin Catalogue*, pp. 1033—4. Begins: —

سپاس بیقیاس مر حضرت شاهی را که از جملهٔ بندگان خویش بشررا مراتب اعلی داد الخ

II. (ff. 111*b*—122*a*). The preface (omitting the initial doxology) and the first chapter ("On Purification" — در طهارت) of the **Jámi'-i-'Abbásí** of **Sheykh Behá'u 'd-Dín 'Ámilí**. See Rieu, pp. 25—26; Ethé, col. 1031—1033. Begins: —

امّا بعد چون توجه خاطر ملکوت ناظر اشرف اقدس (*sic!*) کلب آستان علیّ ابن ابی طالب شاه عبّاس الحسینی الموسوی الصفوی الخ

III. (ff. 123*b*—160*b*). The **Story of Seyfu 'l-Mulk** in Hindustání verse, beginning: —

چندا چو روان خسروی برج کا، املوك رتن حسنکی درج کا،

The poem is remarkable for the large proportion of Hindí words which it contains, and the comparatively small admixture of Persian and Arabic vocables.

No. CCCXXVII. Dd. 5. 74.

A manuscript containing several separate treatises in Arabic and Persian. Ff. 200 (ff. 1*a*, 39*b*—40*a*, 59*a*—63*a*, 95*a*—98*a*, and 197*b*—200*b* blank); 18.3 × 13.2 c.; 17 l.

Contents: —

I. (ff. 1^b—29^b). The *Lámiyyat* of Mu'ayyad b. Maḥmúd b. Ṣá'id b. Muḥammad eṣ-Ṣúfí, with Persian paraphrase and commentary. See *Háji Khalfa* (ed. Fluegel, vol. III, p. 365), who mentions a Persian commentary on this poem, but does not say that it is by the author himself. This, however, would seem to be the case, for, after the customary doxology, which begins: —

الحمد لله و لله الحمد. له محامد الجمع و جميع مجامع الحمد.

he says: —

اما بعد فانّ الغرّاء اللامية قريض لنا فى تحريض المستعدّين على سلوك الطريق، و تحريص المستمدين من اصول التحقيق، ... و احببت ان اجعل لاخواننا الالهيين من العاجم زوائد من فوائدها، و قلائد من فرائدها، فشرحت مشكلاتها و ترجمتها، و اوضحت معضلاتها و نظمها، فانتظم لى فحوى كلّ بيت عربى فى بيت فارسى، على ما كان عليه من روى، و خدمت به حضرة المخدوم الاعظم، و صاحب المعظّم، مالك ممالك الجود و الكرم، ... صدر الدنيا و الدين، قطب الاسلام و المسلمين، صاحب ديوان الممالك فى العالمين، احمد بن عبد الرزّاق الخلدى ادام الله ايّامه ... الخ

The first *beyt* of the poem in Arabic, with its Persian paraphrase, stands at the head of f. 3^a, and is as follows: —

لا الخَيْلُ يَنْفَعُ أَهْلَيها (1 ولا المالُ،
و لا يَضُرُّ ذوى التحقيق اقلالُ،
نه خيل سود كند اهل خبررا (؟) و نه مال،
نه نيز صاحب حقرا زيان كند اقلال،

1) Over this is written عندك as an alternative reading.

Transcribed from the author's autograph, made in Shawwál, A. H. 691 (the year specified by Hájí Khalfa, = Sept.—Oct., A. D. 1292), by Aḥmad b. 'Aṭá'u'lláh, who completed this, the second copy he had made, in the beginning of Muḥarram, A. H. 866 (= Oct. 6, A. D. 1461), as testified by the colophon, which runs: —

كتبه الفقير الى اللّه الغنى منشيها و مترجمها مويّد بن محمود صاعد الصوفى حامداً و مصلّياً فى شوال سنة احدى و تسعين و ستمايه هجريه نقله الفقير الحقير الى الغنى الخبير سيدى احمد بن عطاء اللّه مرّة ثانية فى غرّة محرّم سنه ٨٦٦

II. (ff. 30^a—35^a). Prose appendix to the preceding, by the same author, in Persian. Begins: —

قال العبد الفقير مؤيّد بن محمود بن صاعد الادبى (؟) الصوفى اصلحه اللّه لنفسه و استصلحه لقدسه و انسه اميد بر مكارم اخلاق افاضل محقّقان و حكما آنست كه چون بشريّت محلّ نقايص است اگر عبور بر عثرتى يا وقوف بر هفوتى واقع شود بر روى هر سهوى ذيل عفوى پوشانيده .... چه نسخهء اوّل است كه در قلم آمد

This also, as stated in the colophon on f. 35^a, was written by Aḥmad b. 'Aṭá'u'lláh in the beginning of Muḥarram, A. H. 866 (= Oct. 6, A. D. 1461).

III. (ff. 35^a—39^a). Quatrains, ghazals, and other verses (mostly Persian, but in some cases Arabic) by Sulṭán Valad, Awḥadu'd-Dín, and other mystics.

IV. (ff. 40^b—58^b). An Arabic treatise on the mystical virtues of "the Most Comely Names" (الاسماء الحسنى) of God, by Abu 'l-'Abbás el-Búní, transcribed in A. H. 865 (= A. D. 1460—1). Begins: —

قال الشيخ الامام العالم قدوة العارفين و امام السالكين ابو

العباس البونى رضى الله عنه اعلم ان اسماء الله تعالى لها خواص ينفعل المنفعلات بها

V. (ff. 63*b*—94*b*). A Persian treatise on the Astrolabe, written in *nasta'líq* between margins doubly ruled in red, and beginning: —

بسم الله الرحمن الرحيم و به العون، باب اوّل در القاب امّا بعد اين رساله ايست مسمّى بلباب در دانستن اسطرلاب مشتمل بر چهل باب

Neither date of transcription nor author's name is given.

VI. (ff. 98*b*—197*a*). An Arabic treatise on arithmetic by Shamsu'd-Dín Muḥammad el-Khaṭíb, with commentary by one of his pupils. Begins: —

احمد الله على نعمائه الّتى لا تحسب و لا تحصر، و اشكره على آلائه الّتى لا تعدّ و لا تحصى ..... امّا بعد فيقول المولى المعظم، و الحبر الهمام الاكرم، افضل المتأخّرين، شمس الملّة و الدين، محمّد الخطيب اعلى الله درجته فى اعلى علّيين، ان علم الحساب اقدم العلوم و اسبقها، و انفع المطالب و اشرفها،

In the course of the work occur several blank spaces, which have apparently been left for the insertion of illustrative figures and diagrams. The transcription was completed by the same Aḥmad b. 'Aṭá'u'lláh in the month of Rajab, A. H. 865 (= April—May, A. D. 1461).

N°. CCCXXVIII. Ll. 6. 18.

A collection of tracts on various subjects in Persian, Arabic, and Turkish, written in different hands and on different papers. A brief index of these in English is attached to the cover, but this is a mere translation

of the Persian index on f. 2^b, and does not accurately represent the contents of the volume. The MS. is inscribed on f. 1^a as follows: — *Ex dono ornatissimi viri Nicolai Hobart Collegii Regalis quondam socii et hujus Academiæ insignis ornamenti 1655.*"

Ff. 146 (ff. 1^a—2^a, 12^a—13^b, 29^b—31^a, 47^a—47^b, 65^b, 76^b—77^b, 90^b—91^b, 110^b—111^a, and 117^b—146^b blank); 17.0 × 11.0 c.

The contents, of which there is an index in Persian on f. 2^b, are as follows: —

1. (In Arabic). رسالهء تفسير لا اكراه فى الدين و رسالهء ديگر ملكه محمّد بن سنان. *Commentary on the verse* (Qur'án II, 257) '*There is no compulsion in religion*', beginning: الحمد لله الّذى نزّل على رسوله القرآن ۞ وشرح صدورنا بنور الايمان ۞, and extending from f. 3^b to f. 10^a; and another tract containing comments on portions of the *Hidáya*, beginning الحمد لولى الهداية ۞ و الصلوة على صاحب العناية ۞, and extending from f. 10^b to f. 11^b.

2. (In Arabic) رسالهء سقطات عوام لابن كمال پاشا *A Treatise on vulgar errors in speech and writing* by Kemál Páshá-zádé. Ff. 14^b—29^a. Begins: — الحمد لله الّذى جعلنا من زمرة من علم ۞ و لم يجعلنا من الّذين يحرفون الكلم ۞ Dated in the colophon Rajab 10th, A. H. 987 (= Sept. 2, A. D. 1579).

3. (In Arabic) رسالهء متن الفرايض لشهاب الدّين *A Treatise on Inheritance, etc.* (ff. 31^b—34^a), by the Qáḍí Abú Ḥámid Muḥammad b. 'Alí b. Abí Ṭálib, beginning, after the short preliminary doxology: —

قال القاضى الامام شهاب الدّين ابو حامد محمّد بن على بن ابى طالب قدّس الله سرّه و نوّر ضريحه ۞

4. (In Arabic). Another short treatise (ff. 34^b—46), con-

taining a commentary on the preceding one. Begins: —

الحمد لله العليم الحكيم و الصلوة و السّلام على رسوله الكريم و على آله و اصحابه الذين فازوا منه بحفظ جسيم

Transcribed by Ḥuseyn b. el-Qásim.

5. (In Arabic). A few aphorisms on the virtues and varieties of knowledge. (On f. 46*b*).

6) (Turkish). رسالهٔ خطوط. *A Treatise on Calligraphy* (ff. 43*b*—63*b*), followed by receipts for making ink, in Arabic and Turkish (ff. 63*b*—65*a*). The treatise begins: —

بلگل کیم بو کتاب مقدّمه‌سی ایکی مقال و بر خاتمه اوزره ترتیب اولنوب امّا مقدّمه مشتملدر اوچ فصل اوزرینه. It is dated A. H. 991 in the colophon. The receipts for making ink are copied from works by Ibn Hilál, Ibn Muqla [1]), and others. On f. 66*a* are a few notes in Turkish on the fees charged by certain celebrated calligraphers.

7. (Persian). کتاب راحت الانسان. *The Book called 'the Comfort of Man'*, containing precepts of ministers, sages, and philosophers (ff. 66*b*—75*b*). Begins: —

سپاس بر آفریدگار هر دو جهان باضعاف ریگ بیابان و برگ درختان و موی چهار پایان گفته می شود این کتاب براحت الانسان از شرف مردان و گفتار شریفان و لفظ حکیمان و کتاب وزیران و نامهٔ بزرگان و صفت مردان و نصیحت عالمان

---

1) Both celebrated calligraphers. See M. Clément Huart's translation of the Anísu 'l-ʿUshsháq, p. 25, n. 5, and p. 26, n. 1. The verse cited on the latter page should, I think, read, not as M. Huart gives it, but as it occurs at f. 117*a* of this MS.: —

از خط سواد ابروانت بمثال ❁ عاجز شود ابن مقله و ابن هلال ❁

"Even an Ibn Múqla or an Ibn Hilál, for example, would be incapable of producing writing such as the pencilling of thy brows".

و تجربهء پادشاهان و سرگذشت دانایان و گفتار اندك و خاصیّت فراوان بامر خالق یزدان هر کس که بخواند و بداند و فائدهء آنرا یاد گیرد تنش در راحت و جانش در سعادت بود و بهمه مرادها تواند رسید و خلق از وی پسندیده و خداوند تبارك و تعالی از وی راضی باشد انشاء اللّه تعالی ۞

The precepts which follow are attributed to حکیم فارسی, ارسطو, قاضی الحرمین, مأمون خلیفه, نوشروان, ابوزرجمهر, علی, اسکندر, جالینوس, جاماس, لقمان, طوطیانوش, پلیناس, ایوب and صابر.

8. (Persian). A short poem in the metre *ramal-i-musaddas-i-maḥẓúf* containing precepts of the old Persian Kings, etc., two *beyts* being, as a rule, devoted to each precept. (Ff. 73^a—75^b). Begins: —

ابتدا از نام بخش سمع و جود ∴
آنك صنعش از عدم آرد وجود ∴

As a specimen I give the first precept, attributed to the mythical King Siyámak.

گفت شاهنشه سیامك چار چیز ۞
هست از آن هر چار مردانا عزیز ۞
بردباری و سخا و خلق خوش ۞
زیر دستانرا نبودن کینه کش ۞

9. (Persian). رسالهء فارسی فی معرفة وجود الباری للسّیّد الشریف الجرجانی. A Treatise in Persian on the Existence of God, by Seyyid Sharíf Jurjání. (Ff. 78^b—88^a), beginning: —

بدان وفّقك اللّه و ایّانا که اصحاب بحث و نظر برای بیان

مراتب موجودات واجب در موجودیّت تمثیل کرده اند و چنین گفته اند ...

See Rieu, p. 864^a, I, and p. 1095^b, where it is called رساله در مراتب موجودات. In the colophon the title of the treatise is given as الرّسالة الوجودیه. It is followed by three short extracts from **Jámí**'s poems (ff. 88^a—90^a).

10. (Persian). رسالهء فارسی فی الغزلیات (ff. 92^b—110^a). *A Treatise in Persian on poetry*, more particularly on the *ghazal* or ode, wherein are specially discussed the cases in which a poet may insert amongst his own verses a verse written by another poet, either unaltered or slightly altered, without incurring the charge of plagiarism. The author, whose name appears to be Fakhr b. Muḥammad Amír, states that in the year A. H. 940 he came from Herát to Sind on his way to Mecca and Medina, and that he there composed this treatise for Sháh Ḥasan. Begins: —

ای شاه و گدا ز سوی خود راه نمای ۞
وز رشتهء کار همه کس عقده کشای ۞
توحید تو در سلسلهء نظم وجود ۞
معنیست که وارد شده بر شاه و گدای ۞

then, after the doxology: —

امّا بعد کمینهء بی بضاعت فخری بن محمّد امیر غفر اللّه ذنوبهما بسمع شریف هوشمندان مستقیم احوال <و> سخن وران خجسته مقال میرساند که ...

11. (Persian). کتاب انیس العشّاق (incomplete). Part of the *Anisu'l-'Ushsháq* or "Lover's Companion" of Ḥasan b. Muḥammad Sharafu 'd-Dín Rámí, who flourished during the end of the 14th and the beginning of the 15th century of our era. It contains, in 19 chapters, expla-

nations of the various similes and metaphors used by the poets in describing the charms of their sweet-hearts, and was written for Sulṭán Sheykh Oweys Bahádur. A translation into French, with notes and illustrations, by M. Clément Huart, forms fasc. 25 of the *Bibliothèque de l'École des Hautes Études* (Paris: F. Vieweg: 1875). See also M. Pavet de Courteille's *compte rendu* of this translation in the *Journal Asiatique* for 1876, series VII, vol. 7, pp. 588—591; and Rieu, p. 814^{a} XI, and p. 1094^{b}; and Ethé, col. 827. The text begins on f. 111^{b}: —

حمد و ثنا خالقی را علت کلمته که در مبدأ خلقت وجود خاکیانرا بتشریف و لقد کرّمنا بنی آدم مشرّف گردانید ...

It ends abruptly at the bottom of f. 117^{a} at the beginning of the 4th chapter (on the Eye) as follows: —

باب چهارم در صفت چشم چشمرا اهل عرب باصره و مقله و ناظره و عین خوانند و آن بچهار نوعست ....

The remainder of the volume (ff. 117^{b}—146^{b}) is blank.

RECENT ACQUISITIONS.

The following six manuscripts formed part of the late Professor Bensly's collection, which was generously presented to the Library by Mrs Bensly in the late summer of this year (1895). This collection numbers 62 volumes (**Add. 3210—Add. 3272**), most of which are in Arabic. The six Persian MSS. described below came too late to be incorporated in their proper places. They are arranged according to the class-marks assigned to them, without regard to the subject-matter.

No. CCCXXIX. Add. 3231.

نور الهداية فى اثبات الرسالة لعلى اكبر بن على الشيرازى

Núru 'l-hidáyat fí ithbáti 'r-risálat ("*The Light of Guidance in proof of the Apostolic Mission*" of Muḥammad), a controversial work composed by **'Alí Akbar b. 'Alí Shírází** in answer to objections raised by a Christian priest. The author flourished in the early part of this century, and composed this work previously to the year A. H. 1237 (A. D. 1821—2), in which he published his *Tadhkira-i-dilkushá*. See Pertsch's *Berlin Catalogue*, p. 669 *et seq.*, where particulars concerning his family and his earlier writings are given.

The present MS. is unfortunately defective at the end, the missing part including *Maṭlab III* and the *Khátima*. It comprises ff. 66 (ff. 1[a] and 66 blank) of

8 l., measuring 16.2 × 10.0 c. Written in a good Persian *naskh* on blue paper; headings in red. Not dated.

Contents: —

Preface (ff. 1^b—4^a), in which, after the customary doxology, the author mentions the scope, object, and title of his work.

Introduction (*Muqaddama*) in 3 chapters, which are as follows: —

باب اوّل (f. 4^a) در بیان تواتر،

باب دوم (f. 8^a) در آنکه تصدیق ارباب صنعت در صنعتی موجب حصول قطع بکمال آن باشد بجهة دیگران،

باب سیم (f. 9^a) در بیان طریق اثبات نبوت بجهة حاضرین و غائبین،

Maqála (f. 10^b—end), comprising a *Muqaddama* (ff. 10^b—15^a) and 3 *Maṭlabs*, of which the first begins on f. 15^a and the second on f. 28^a, while the third, together with the *Khátima*, is missing.

Begins: —

تحفهٔ حمد سزاوار درگاه بی نیازی است که گمگشتگان وادی ضلالت‌را بدلالت پیش روان راه هدایت بسر منزل مقصود رسانید الخ

N°. CCCXXX. Add. 3248.

دستور نامهٔ منشی غلام حسین،

The **Dastúr-náma**, an account of the organisation of the Moghul Court, its ranks, offices, forms, and methods of proceedure, composed, as appears from the Preface, for Mr. Joseph Carew (جوزف کارو؟) by Munshí Ghulám Ḥuseyn, then 31 years of age, in A. H. 1202 (= A. D. 1787—8).

Ff. 88 (ff. 1^a, 3 and 4 blank; ff. 78—85 bound upside down); 24.0 × 17.1 c.; 15 l. Written in a clear Indian *ta'liq*, headings in red.

Contents: —

Index and table of contents, ff. 1^b—2^b.

Bk. I begins on f. 6^a, and is entitled: — در بیان شهنشاه و بادشاه و وزرا و اعیان و خدمات ادنی و اعلی که بریاست لازم و واجب است ۞

Bk. II begins on f. 15^a and is entitled: — در بیان فرامین و پروانجات و کواغذ معاملات شرعی و غیره که ملزوم بارگاه بادشاه است ۞

Bk. III begins on f. 25^a, and is entitled: — در بیان روش و آئین سلاطین روزگار اسلامیه و جمیع مسلمانان ۞

Bk. IV begins on f. 38^b, and is entitled: — در بیان صداقت آشنایان صادق که خودرا در راه محبّت نثار کرده اند ۞

Bk. V begins on f. 65^a, and is entitled: — در بیان حرص و آز پیران که در جمع کردن مل و منال دنیا که وفارا نشاید سعی کردن و آخر از نا مرادی حیران و پریشان شدن ۞

Bk. VI begins on f. 77^a, and is entitled: در بیان کریمان و جوانمردان که اخلاق حمیده داشتند و در احیای مراتب تواضع و مدارا با خلق خدا هیچ قصور و دریغ نمیکردند ۞

Begins: —

حمد و سپاس بیقیاس مر بادشاهی‌را سزد که ممالک کون و مکان‌را بیك جنبش کن انتظام و آرایش بخشید آنخ

No. CCCXXXI. Add. 3250.

بوستان سعدی

Another copy of the **Bústán** of **Sa'dí.**

Ff. 149 (ff. 1^a and 149^b blank); 24.3 × 15.1 c.; 15 l. Written in a clear but ugly Indian *ta'líq*; headings in red. Dated in colophon, on f. 148^b, Sha'bán 2, A. H. 1178 (= Jan. 26, A. D. 1765). Copied in Awrang-ábád by Ghulám 'Alí for a French Sergeant-Major whose name seems to read Jean-Baptiste Vespine (جان بپ تس وس پین).

No. CCCXXXII. Add. 3253.

A manuscript of miscellaneous contents, comprising, besides a number of Arabic prayers, a few short treatises in Persian.

Ff. 168 (ff. 1^a, 9^a, 31^b—33^a, 59^b—63^a, 99^a—103^a, 104^a, 134^b, 137^a, and 164^b—168^b blank); 17.5 × 10.8; number of lines to page and handwriting variable.

Contents: —

I. (ff. 1^b—8^b, originally blank). Some prescriptions (mostly for aphrodisiacs) in Persian, and a few other notes in Persian and Arabic.

II. (ff. 9^b—31^a). Extracts from letters on mystical and spiritual subjects written in Persian by **Khwája Muḥammad Ma'ṣúm**, beginning abruptly: —

باسمه سبحانه حامداً و مصلّیاً

من جمله مکتوبات حضرت عروة الوثقی خواجه محمد معصوم قدس اللّه سرّه العزیز در جلد ثالث از مکتوب شانزدهم نوشته بودند که مذکور توحید بسیار است همه اوست میگویند و اسم ذات میگویند که اسم کل است چنانچه اسم زید که

آنچه در زید است و وجود زید است همه اسم علیحده دارد الخ

III. (ff. 33*b*—59*a*). A treatise in Arabic on prayers and their performance, entitled آداب الدعاء, and beginning: —

منها ما یبلغ ان یکون رکنا و ان یکون شرطا و ان یکون غیر ذلك الخ

IV. (ff. 63*b*—98*b*). A number of prayers in Arabic. On f. 63*b* is imprinted a seal bearing the inscription لا تقنطوا من رحمة الله, and the date A. H. 1145 (= A. D. 1732—3).

V. (ff. 104*b*—132*a*). Another collection of prayers in Arabic. The same seal-mark described above is imprinted on f. 104*b*.

VI. (ff. 132*b*—134*a*). Directions in Persian for the performance of certain prayers, beginning, after a brief doxology: —

امّا بعد منقولست از نور الحق و الدّین جعفر نوّر الله مرقده الخ

VII. (ff. 135*a*—136*b*). Two more prayers in Arabic.

VIII. (ff. 137*b*—148*b*). Another prayer in Arabic.

IX. (f. 149*a*). Notification in Persian of the virtues of certain formulæ of praise prescribed by **Sheykh Ádam** بنوری.

X. (ff. 149*b*—156*a*). Another prayer of **Seyyid Ibn Ḥasan Shádhirí**, in Arabic.

XI. (ff. 156*b*). Another Arabic prayer, apparently incomplete. A note prefixed to it in Persian states that its use was prescribed to a saint called Muḥiyyu'd-Dín, and dignified with the title حضرت قطب الاقطاب غوث, by his mother on the occasion of his leaving Gílán for Baghdad.

XII. (f. 157^a). Directions for finding the *Leylatu'l-Qadr*, in Persian, beginning: —

طریقهء در یافتن شب قدر منقول است از حضرت شیخ الشیوخ ابو الحسن خرقانی قدس سرّه العزیز و در رسالهء خود آورده است الخ

XIII. (ff. 157^b—159^a). Another prayer in Arabic, followed on f. 159^b by a few traditions.

XIV. (ff. 160^a—162^b). An account of the affiliation of 14 dervish orders, and of the manner in which their Sheykhs received the *khirqa* and the doctrine from 'Alí. These 14 orders are (1) the *Zeydís*, so named after Khwája 'Abdu 'l-Wáḥid b. Zeyd; (2) the *'Ayyáḍís*, named after Fuḍeyl b. 'Ayyáḍ; (3) the *Adhamís*, named after Ibráhím b. Adham; (4) the *Hubeyrís*, named after Khwája Hubeyr of Baṣra; (5) the *Chishtís*, named after Khwája 'Uluvv (thus corrected from 'Alí) of Dínavar; (6) the *'Ajamís*, named after Ḥabíb-i-'Ajamí; (7) the *Ṭeyfúrís*, named after Báyazíd of Bisṭám; (8) the *Karkhís*, named after Ma'rúf-i-Karkhí; (9) the *Saqaṭís*, named after Sirrí Saqaṭí; (10) the *Juneydís*, named after Juneyd of Baghdad; (11) the *Kázarúnís*, named after Abú Is-háq of Kázarún; (12) the *Ṭúsís*, named after Sheykh 'Alá'u'd-Dín Ṭúsí; (13) the *Suhravardís*, named after Ḍiyá'u'd-Dín Abú Najíb Suhravardí; and (14) the *Firdawsís*, named after Sheykh Najmu 'd-Dín Kubrá.

XV. (ff. 163^a—164^a). A short treatise in Persian in proof of the existence of God (اثبات واجب الوجود), followed by a demonstration of the excellence of Abú Bekr and 'Omar (اثبات فضیلت شیخین), and a refutation of those who seek to deny this excellence.

N°. CCCXXXIII. Add. 3254.

قصّهء حاتم طائی

Qiṣṣa-i-Ḥátim Ṭá'í (*the Romance of Ḥátim Ṭá'í*),

defective at the beginning, but apparently identical with N°. 1037 of Pertsch's *Berlin Catalogue* (pp. 991—2). See also Rieu, p. 764; Ethé, col. 426—7; Aumer's *Munich Catalogue*, p. 55. A translation by D. Forbes was published in London in 1830, and the text, in an abridged form, at Calcutta in 1818. Editions of the text have also appeared at Constantinople and Bombay. (See Pertsch, *loc. laud.*).

Ff. 114 (f. 114^b blank); 22.4 × 13.2 c.; number of lines, written sometimes horizontally and sometimes obliquely across the page, variable. Writing a fairly legible *ta'líq*; overlinings in red.

Begins abruptly (on what is now f. 1^a): —

بعد از مدّت که پدرش بمُرد ریاست قریه بدو رسید الخ

The birth of Ḥátim, the hero of the story, is recorded at the bottom of f. 2^b, the preceding portion of the text dealing briefly with the history of his ancestors, Ṭay, Kehlán, Rashn, Nakhshab, Qaḥṭán, and Húd.

The title of the actual story, written in red ink, stands thus on f. 5^a: —

در بیان سرگذشت حُسن بانو دختر بزرخ بازرگان و اخراج کردن بادشاه خراسان از شهر خود و بر آمدن او از شهر و افتادن در صحرا و یافتن هفت گنج خزانه و احسان کردن با مردمان و مشهور شدن در عالم و عاشق گردیدن شاهزاده منیر شامی و آمدن حاتم طی برای جواب هفت سوال حسن بانو،

Of Ḥátim's Seven Adventures (see Pertsch, *loc. laud.*), the *first* begins on f. 17^b; the *second* on f. 28^a; the *third* on f. 55^b; the *fourth* on f. 75^a; the *fifth* on f. 87^a; the *sixth* on f. 97^a; and the *seventh* on f. 106^a.

Transcribed, according to the colophon on f. 113^b, in Alláhábád by Sheykh 'Alí (?) Ḥasan, and completed

on Tuesday, the 25th of Rabí' I, A.H. 1200 (= Jan 26, A.D. 1786).

A few Hindustání verses are scribbled on f. 114*a*.

No. CCCXXXIV. Add. 3255.

گلستان سعدی

Another copy of the **Gulistán** of **Sa'dí**.

Ff. 133 (ff. 1*a* and 133*b* blank); 24.5 × 16.2 c.; 14 l. Written in a poor Indian *ta'líq*; headings and punctuation in red. Dated in colophon on f. 133*a* Shawwál 25, A.H. 1185 (= Jan. 31, A.D. 1772).

Bk. I begins on f. 10*b*; Bk. II on f. 39*a*; Bk. III on f. 60*a*; Bk. IV on f. 77*b*; Bk. V on f. 81*b*; Bk. VI on f. 97*a*; Bk. VII on f. 101*b*; and Bk. VIII on f. 116*a*.

No. CCCXXXV. Add. 3263.

قصّهء گل بکاولی

Qiṣṣa-i-Gul-i-Bakáwalí, the Persian version of the Indian romance of *the Rose of Bakáwalí* made by **'Ináyatu'lláh Bangálí** in A.H. 1134 or 1135 (= A.D. 1722—3). See Pertsch's *Berlin Catalogue*, pp. 996—998, where two MSS. of the work are described, and the substance of the translator's preface is fully set forth, together with the literary history of the romance in question.

Ff. 112 (ff. 1*a*, 111—112 blank); 22.9 × 15.7 c.; 13 l. Written in a poor but fairly legible Indian *ta'líq*. No date or name of copyist. The name of "*F. Maynard*, 1785", is inscribed on f. 110*b* below the last line of the text.

Begins as usual: —

زینت دیباچهء سخن بنام <سخن> آفرینی که قفل گنجینهء دلهارا الخ

MANUSCRIPT HITHERTO UNCLASSED.

No. CCCXXXVI. Add. 3273.

بحر الهدایت سلطانی

Bahru'l-hidáyat-i-sulṭání, a kind of catechism on Shí'ite jurisprudence written by **Wájid 'Alí** King of Oude, who ascended the throne on Ṣafar 26th, A. H. 1263 (= Feb. 13, A. D. 1847: see Rieu, p. 963[a]), from notes taken during his boyhood of the teachings of some famous *mujtahid*, whom he does not more precisely indicate than as آن سلطان العلماء جناب مجتهد العصر و الزّمان.

Ff. 40 (ff. 1[a] and 40 blank); 26.4 × 21 c.; 11 l. Written in a good, clear Indian *ta'liq* between margins ruled in gold and colours. To each question and answer the words سوال and جواب, written in red, are prefixed.

Begins: —

حمد بیحد و ثنای لا یعدّ خدایرا لائق است که جن و انسرا جهت عبادت آفریده ..... اما بعد تراب اقدام مومنین نیکخواه [متّقین المُفتاق الی عنایت اللّه in margin] سلطانعالم واجد علی بادشاه ابن حضرت جنت مکان امجد علی شاه ابن حضرت فردوس منزل محمد علیشاه ابن خلد آشیان سعادت علیخان ابن شجاع الدوله مغفور خواست که مسایل فقه که در سنّ طفولیّت حسب الارشاد والد ماجد نوّر اللّه مرقده استفسار آن اتّفاق شده بود و اجوبه آن سلطان العلما جناب مجتهد العصر و الزمان تحریر نموده بودند و پریشان افتاده بودند آنرا در سلك انضباط کشد آنخ

The author adds that he divides the work into nine

chapters (which, however, are not indicated in the manuscript), and names it by the title given above. That the whole text has undergone revision and correction (probably by some jurisconsult or theologian in the author's service) is indicated not only by numerous corrections and additions in a different hand written in the bodies and margins of the pages, and by the word بلغ inscribed on them here and there, but by a colophon, on f. 39^{b}, which gives the date of this correction as Dhu'l-Qa'da 5, A. H. 1267 (= Sept. 1, A. D. 1851). No mention is made of the reviser's name, but the revision is said to have been effected by command of the royal author. The words "*written by Seyyid Muḥammad — may he be forgiven!*" (حرّره السيّد محمّد عفى منه) are appended to several of the answers.

INDICES

OF

TITLES AND NAMES.

INDEX OF TITLES.

The references are to the pages of the Catalogue. The principal ones are denoted by heavy figures, while mere incidental mention is indicated by lighter type.

اقبالنامهء جهانگیری **171—172**
اکبرنامه **162—166**, 118
الف لیله و لیله **402—403**
آمدنامه **250**
انبا 69, 72
انتخاب تاریخ فیروزشاهی **154—155**
انتخاب حکایات و علمیات دین مسیحی **5—6**
انتخاب مثنوی **320—321**
انسیهء ملا یعقوب جرخی 58
انشا (= ترسّل شهابی) **185—187**
انشای ابو الفضل **276—278**
انشای بیدل **284**
انشای دلکشا **282—283**
انشای هرکرن **280**
انوار سهیلی 37, 122, 267, 319, **393—395**
ابواب الجنان **59—63**
آثار البلاد 210
آثار الوزراء **187—188**
احوال محاصل شش صوبهء دکهن **184—185**
احیاء العلوم 58, 87
اخبار وقایع نادر شاه و فرخ سیر **151**
اختیارات بدیعی فی الطبابة **212**
اخلاق محسنی **207—208**
اخلاق ناصری **205—207**
آداب الدعاء **419**
آرایش محفل 158
ارشاد المضلّین **10—12**
اسرار الحروف **219—220**
اشعار هاتفی **361—365**
اعظم نامه **175—176**
اقبالنامه (نظامی) **304—305**

پادشاه نامه **172—173**

پنج گنج در علم صرف **261**, III

پندنامهء عطّار **311—312**

پندنامهء منلا **245**

پوراناڑتھ پرکاش **94**

تاج المآثر 118

تاج المصادر **236**

تاریخ احمد شاه دُرانی 118

— آذری 118

— اکبر **160—162**

— الفی 118

— بداونی 162

— بهادر شاهی 118, 154

— بهمنی 118

— جدید (= عبّاسنامه) **150**, I

— جونپور **185**, I

— جهان‌آرا 387

— خافی خان 118

— دلکشا **290—292**

— شاه اسمعیل صفوی **147—149**

— شمشیر خانی **290—292**

— طاهر وحید **150**, I

— طبری **99—100**, 118

انیس العشّاق **273**, II, 411, **413—414**

اوصاف نامهء عالمگیری **175**

ایساغوجی **263**, VI

آئین اکبری 118, 164, **166—167**, 368

آئینهء حق نما 9

آئینهء سکندری **342—343**

بحر الهدایت سلطانی **423**

بدایع الافکار فی صنایع الاشعار **267—271**

بدایع الانشاء **274—275**

برهان قاطع **230—231**, 233

برهان المآثر **179—181**

بلبل نامه **389**, II

بن پرب 97

بندهشن 93

بوستان سعدی 87, **330—335**, **418**

بوستان فقیه ابو اللیث سمرقندی 58

بهار دانش **399—402**

بهارستان جامی **358—359**

بیرات پرب 97

تصریف من علم الصّرف **261**, III
تعزیه‌ها **122—142**
تفسیر حسینی .(مواهب علیّه See)
— قران **13—46**
— مولانا یعقوب جرخی 58
تنبیه فقیه ابو اللیث 58
تیمورنامه 118
— هاتفی **361—365**

جام جهان نما **89—90**
جام گیتی نما 4, **6**
جامع عبّاسی **63—64**, **405—406**
جامع الفوائد 279
جامع القوانین **283—284**
جاودان کبیر **69—86**
جاودان نامه 70
جواب شافی 232, **234**
جواهر الاسرار و زواهر الانوار **321—326**
جوگ باشست 94, **96**
جهانکشای خاقان **147—149**
جهانگیرنامه 118, **169—171**

تاریخ عالم آرای عبّاسی **145—147**
— فرخ سیری 118
— فرشته **155—157**
— فیروزشاهی 118, **154—155**, **159—160**
— کشمیر **177—179**
— کلکته **185**, II
— گزیده **101—102**
— محمودشاهی **102—105**
— نظام الدین نخشبی 118
— یمینی 118
تائید بصارت **223—225**
تحفة الاخبار 58
— الصبیان **243**, **251—252**
— النصائح 225
— الهادی **252**, II
تحقیق هفت اقلیم **202—204**
تذکرة الاولیاء 58
تذکرهٔ دلکشا 415
تذکرة الشعراء **191—193**
ترجمان قران **46**
ترسّل شهابی **186**
ترغیب الصلوة 58

داستان رام و سیتا **379—380**

دبستان مذاهب **120—122**

دستور نامه **416—417**

دعاء اسم اعظم **217—218**

— جمیل **218**

— ختم قران **91**, III

— الصباح **218**

— عاشورا **284**, **308**, III

دیـن کـرد (— colophon of) **91—92**

دیوان ابو تراب **374—375**

— اکبری **369—370**

— انوری **298—300**

— جامی **354—355**

— حافظ **346—351**

— خاقان **387—388**

— خاقانی **300—301**

— رهائی **368—369**

— سلیم **378—379**

— شاهیء سبزواری **353—354**

— صانع بلگرامی **383—384**

— صائب **380—383**

— ظهیر الدین فاریابی **302**

— عرفی **371—373**

چرخیات **389—390**

حالنامهء عارفی **365—366**

حبیب السیر 118, **114—115**

حدائق السحر 274

حدیقهء سنائی **294—298**, **404**

حسن و عشق 255, 256

حقّ الیقین **340—341**

حقائق الحدائق 274

حقائق الدقائق 58

خزانهء عامره **193—194**

خسرو و شیرین (نظامی) **303**, **305**, **306**, **308—309**, 310

— — (هاتفی) **361—362**

خطّ و خطّاطان 353

خطوط امـیـن الـدیـن خـان **282—283**

خلاصة الاخبار 58

— الانساب **153**

— التواریخ **158**, 176

— الفتاوی 58

خمسهء نظامی **303—310**

رساله شمشیر شناسی **223—225**
— شیخ عبد اللطیف **90—91**
— فی علم الرمل **217**, VI, **218—220**
— فی العمل بربع الدائرة **215—216**
— فی الغزلیات **413**
— فی معرفة وجود الباری **412**
— قافیه **150**, II
— کیمیاء سعادت **91**, II
— متن الفرایض **410**
— مختصر در حلّ لغت **235**
— ملّا محمّد بشاغری 58
— وجودیّه **413**
رسائل مختلفه در طبابت **277—279**
رقعات بیدل **284**
— ظهوری **279—280**
روایات شرعیه و حکایات صوفیه 53
روضة الاحباب 106
— الشهداء 122, 267, 319
— الصفا 105—114, 118, 145, 387
دیوان فرید الدین عطّار 311
— فهمی **370—371**
— قاسم الانوار 58
— قدسی **376—378**
— مغربی **351—352**
ذخیرهٔ خوارزمشاهی **211—212**
ذخیرة الملك 277
ذخیرة الملوك 225
ذکر الملوك **154—155**
راحت الانسان **411—412**
رامایین **93—94**, **379—380**
رسالهٔ اسطرلاب **409**
رسالهٔ خطوط **411**
رساله در اسرار شطرنج **245**
رسالهٔ تفسیر لا اکراه فی الدین **410**
— در تواریخ **237**, II
— در علم قیافت **340—341**
— در مراتب موجودات **413**
— در هندسه **409**
— دلائل الفراسة **225**
— سقطات عوام **410**

شاه و درویش (= شاه و گدا) **365—367**

شرح الفیّهء ابن مالك **257—258**

— امثله **274—275**

— ایساغوجی **263**, VII

— جام جهان نما **89—90**

— خواص حروف **218**

— دعاء اسم اعظم **217, 218**

— دعاء جمیل **218**

— قصائد و غزلیات خاقانی **301—302**

— کلمات خلفاء **46—48**

— مأئة عامل **263**, II

— مثنوی **321—327**

شرعة الاسلام 58

شرفنامه **304, 305, 309**

صد کلمه **46—48**

الصحاح 58

الصحاح العجمیه **252—254**

صحف ابرهیم 368

صحیح بخاری 89, 117

الصراح من الصحاح **239—240**

ریاض الشهداء 37

— الصنایع قطبشاهی **271—272**

— العارفین 59

زاد المسافرین 58

زبده فی علم الصرف **261**, IV

زینت المجالس **396—398**

سانت پرب **97—98**

سبحة الابرار **307—308**, **374—376**

سراج اللغة **232—233**

سکندر نامه **304, 305**, **309—310**

سلسلة الذهب 58

سلیمان آغا (— letter of) **198**

سنگهاسن بتّیسی **398**

سیر المتأخّرین **176—177**

شارق المعرفة **94—96**

شاه جهان نامه 118, 173

شاهنامهء فردوسی 15, 16, 17, 21, **286—292**, 311

فالنامه **41—43, 375**

فتوحات سکندری **309—310**

فرحة الناظرین **117—119**

فرسنامه **213—215**

فرهنگ جهانگیری **229—230**, 233, 257 ad calc.

— رشیدی **232**

— فارسی **257**

فصل الخطاب 58

فصول اکبری **262**, VI

263—264

فقرات خواجه عبید اللّه 58

فوائد صفویه **119—120**

قاعدهٔ شناختن شانه **277**, I

قانون الفرس **246**, I

قپچاق خانی 118

قران (تفسیر قران See)

قران السعدین **343—344**

قصص العلماء 64

قصّهٔ چار درویش **403**

قصّهٔ حاتم طائی **399**, **420—422**

قصّهٔ سیف الملک **405—406**

صرف میر **262**, V

صفوة الاخبار 103

صلوة مسعودی 58

صنایع بدایع **274**, III

طبقات اکبری **155**

طبقات ناصری 154

طریقه بر حدیقه 295

طوطی نامه **392—393**

ظفر نامه (= تیمور نامه) **143—144**

ظفرنامهٔ عالمگیری **173—174**

عالم گیر (letters of —) **195—196**

عالم گیر نامه 118, 173

عبّاسنامه **149—150**

عجائب المخلوقات **208—210**

عوارف المعارف **87—89**

عیار دانش **395—396**

غرائب المسائل **53—59**

غرر الدرر **48—51**

کوائف شش صوبهٔ دکهن **183**
کوك کار روهن پرب **98**
کیمیاء سعادت 58, **90—91**

گلستان سعدی 58 (bis), **328**, **330—331**, **335—340**, **422**
گلشن ابرهیمی **155—157**
— توحید **320—321**
— راز **340**
گنج ارشدی 189
— فیّاضی **189—190**
گوی و چوگان (عارفی) **365—366**

لامیّه با ترجمهٔ فارسی **407**
لباب در دانستن اسطرلاب **409**
لب لباب مثنوی (= گلشن توحید) **320**
لب لباب معنوی **319—320**
لباب الاخبار 58
لباب (للضریری) **263**, IV
لباب المعنوی 319
لغت دانستن **247—248**
لغت نعمة اللّه **243—245**

قصّه‌های فارسی و هندی **402—403**
قصیدهٔ غلام رضا خان **385—386**
قضا و قدر **378**, I
قواعد زبان پارسی **150**, III, **273**

کتاب الادویه 279
— الاسولة المتعلّقة بالقرآن 69
— زراعت **226—227**
— فرهنگ فارسی 257
— القصد للشاذلی **89**, III
— اللوامع الربّانیّة **7—10**
— الوافی فی تعداد القوافی **265—267**
کشف الاسرار 58
کشف اللغات و الاصطلاحات **228—229**
کلمات طیّبات 195
کلّیات انوری **298—299**
کلّیات سعدی **327—330**
کنز الدقایق **51—52**
کنز اللغات 235, **240—241**
کنوز الحقائق فی رموز الدقائق 322

مصابیح 58
مصقل صفا 9
مطلع السعدین **113, 145**
معارف العوارف 341
معدن الشفاء سکندرشاهی **212—213**
معراج الخیال **385**, 390
مفتاح الجنان 58
مفرّح القلوب **404, 405, 406**
معیار جمالی **273**
مفتاح گلستان 238—239, 274—275
مقالات عشر (= جواهر الاسرار) **321—326**
مقامات خواجه بهاء الدین نقشبندی 58
مقطع در تاریخ اکبر **160—162**
مکاتبات علّامی **276—277**
مناقب العارفین 58
مناهج الطالبین 58
منتخب بهار دانش 401—402
منتخب التواریخ **116—117**
منتخب اللغات شاهجهانی **242—243**
لیلی و مجنون (نظامی) **303**, **305, 306**
— (امیر خسرو) **341—342**
— (هاتفی) **361—363**
لوائح جامی **360—361**
مآثر رحیمی **167—169**
مثنوی تجلّی **385**
مثنوی معنوی 58, 305, **313—327**
مجمع الانساب **102**
مجمع الفرس **230**
مختار الاختیار 58
مختار نامه 311
مخزن الاسرار **303—307, 308**
مخزن افغانی **152**
مدح ابو المنصور سکندر جاه **385—386**
مرآة المجالس **196—198**
مرآة العالم 118
مرصاد العباد 58
مسیر طالبی **194—195**
مشکلات شاهنامه 247
مشکوة 58

نفحات الانس 58, 87, 88, 359, **360**

نقلیّات هندی **403**

نگارستان **115—116**

نل و دمن (فیضی) **373**

نوادر الامثال **405**

نور الهدایة فی اثبات الرسالة **415—416**

واقعات بابری 118, 160, **162**

واقعات همایونی 118

وسرم پرب **98**

هدایة النحو **263**, V

هفت اقلیم **188**

هفت بند **238**

هفت پیکر **303**, **305**, **306**

هفت منظر 361, **362**

یوسف و زلیخای جامی **355—358**

منشیات مادهورام **281—282**

منطق الطیر **312—313**

منظومهء تعریف کشمیر و لاهور **255—256**

منظومهء محمد شاهی 118

مواهب علیّه 14, **37—40**, 122, 267, 319

موسل پرب **98**

مؤیّد الفضلا **227—228**

مهابهارت **97—98**

مهر و مشتری **345—346**, 265

میزان فی علم الصرف I, 261

نحو میر **264**, II

نزهة الصمائر **154**

نزهة القلوب **201—202**

نشان حیدری **181—182**

نسخهء منشعب **261**, II

نسخهء ناسخهء مثنویات سقیمه **315—319**

نصاب الصبیان **236—237**, **238**, **254**, 255, **256**, 400

INDEX OF PERSONS' NAMES.

The references are to the pages of the Catalogue. Names of authors represented in this collection are marked with an asterisk (*); names of scribes with a dagger (†); and names of possessors with a double line (||). Other names bear no distinctive mark. Numbers enclosed in brackets, unless otherwise specified, denote dates of the *hijra*, but are only inserted, as a rule, when they are mentioned in the Catalogue. Besides names of persons, a few references of a more general character are included in this Index.

|| 'Abbás Beg (1123) 365.
* Abu'l-'Abbás el-Búní, 408.
'Abdu'l-Aḥad Khán Majdu'd-Dawla, Nawwáb — (portrait), 177.
'Abdu'l-'Alí Birjandí, 204.
|| 'Abdu'l-'Azíz, Sheykh —, the Arab (1095), 109.
* 'Abdu'l-Báqí Nahávandí (d. 1042), 167.
† 'Abdu'l-Fattáḥ b. Sheykh el-Haddád el-Qurashí (1036), 307.
|| 'Abdu'l-Ghafúr Khán b. Muqím Khán (1111), 229.
† 'Abdu'l-Ḥafíẓ b. Ḥáfiẓ Aḥmad (1111), 229.
* 'Abdu'l-Ḥamíd Lahawrí, 172.
† 'Abdu'l-Ḥaqq b. 'Abdu's-Samí' (A. D. 1801), 289.
* 'Abdu'l-Ḥaqq Ḥaqqí, 154.
† 'Abdu'l-Karím Muḥammad Mirzá (1185), 263.
† 'Abdu'lláh (c. 1090), 285.
'Abdu'lláh Quṭbsháhí (1020—1083), 271.
'Abdu'lláh Sulṭán, 163.

'Abdu'lláh b. el-Mubárak, 322.
'Abdu'lláh b. el-Mubárak ed-Dínavarí, 14.
* 'Abdu'lláh b. Aḥmad b. Maḥmúd Abu'l-Barakát el-Ḥanafí (710), 51—52.
* 'Abdu'l-Laṭíf, Sheykh —, 90.
* 'Abdu'l-Laṭíf b. 'Abdu'lláh el-'Abbásí, 315.
† 'Abdu'l-Majíd (1094), 395.
|| 'Abdu'l-Majíd Khán, 327.
'Abdu'l-Qádir, 72.
|| 'Abdu'l-Qádir (1167), 168.
† 'Abdu'l-Qádir, 284.
* 'Abdu'l-Qádir "Bídil", 284.
† 'Abdu'l-Qádir b. Hájí Muḥammad Naṣr-i-Qádirí (1086), 267, 271.
* 'Abdu'l-Qádir-i-Badá'úní, 93.
* 'Abdu'l-Qádir-i-Gílání, Sheykh —, 91, 165.
* 'Abdu'l-Qáhir b. 'Abdu'r-Raḥmán el-Jurjání, 263.
'Abdu'r-Raḥím, 72.
'Abdu'r-Raḥím Khán-Khánán, 167.
† 'Abdu'r-Raḥím b. Muḥammad b. Abu'l-Fatḥ. (617), 294.
'Abdu'r-Raḥmán (1204), 198.
† 'Abdu'r-Raḥmán Beg Hiraví, 381.
* 'Abdu'r-Raḥmán b. Aḥmad Súr, 228, 229.
† 'Abdu'r-Raḥmán b. Sheykh Faqír Muḥammad Qádirí (1099—1124), 275, 349, 396.
† 'Abdu'r-Rashíd (1057), 348.
* 'Abdu'r-Rashíd b. 'Abdu'l-Ghafúr et-Tataví (d. c. 1069), 232, 242.
† 'Abdu'r-Ra'úf (1102), 39.
* 'Abdu'r-Razzáq b. Isháq Samarqandí, 145.
† 'Abdu's-Ṣamad (1028), 113.
* 'Abdu's-Ṣamad b. Afḍal Muḥammad, 276—277.
† 'Abdu'l-Wahháb (? 1047 or 1147), 213.
† 'Abdu'l-Wahháb Muḥammad, 344.
'Abdu'l-Wáḥid b. Zeyd, 420.
* 'Abdu'l-Wási' Hánsawí, 150, 334.
Ádam, Sheykh —, 419.

* Ádam, Uweys b. 'Alá (c. 900), 239.
Ádam Khán, 162.
Adham Khán, 161—162.
* Ádharí, 389.
* Afḍalu'd-Dín Kháqání, 300—302.
Afḍalu'd-Dín Muḥammad Káshí, 70.
* Ahlí, 389, 390.
Aḥmad, Seyyid —, 198.
Aḥmad Sháh, 154, 402.
Aḥmad b. 'Abdu'r-Razzáq el-Khálidí, 407, ll. 19,20.
|| Aḥmad al-Amírí, Sheykh —, 47.
* Aḥmad 'Alí (1195), 154.
|| Aḥmad 'Alí (1275), 293.
† Aḥmad b. 'Aṭá'u'lláh (866), 408, 409.
† Aḥmad Bahá'u'd-Dín Multání, 365.
* Aḥmad b. Muḥammad Ghaffárí, Qáḍí —, 115.
† Aḥmad b. Hájí Muḥammad es-Sakkákí (903), 143.
* Aḥmad b. Zeynu'l-'Ábidín el-'Alaví (1031), 7, 9.
Aḥmad Ni'matu'lláhí, Mir —, 224.
* Akbarí, 369.
'Álamgír, Letters of —, 195.
† 'Alamu'd-Dín, 290.
* 'Alá'u'd-Dawla, Sheykh —, 245.
'Alá'u'd-Dín Aḥmad Khán 'Alá'í, 295.
'Alá'u'd-Dín Ṭúsí, Sheykh —, 420.
Abú 'Alí Aḥmad b. Muhammad er-Rúdbárí, 323.
* 'Alí Akbar b. 'Alí Shírází (1237), 414—415.
* 'Alí b. 'Azízu'lláh eṭ-Ṭabáṭabá'í, 179—180.
* 'Alí b. el-Ḥuseyn el-Anṣárí (Hájí Zeyn el-'Aṭṭár), 212.
† 'Alí Ḥasan, Sheykh — (1200), 421.
|| 'Alí Ibráhím Khán, Nawwáb —, 401.
* 'Alí Ján "Qays", 405.
Abu 'Alí b. el-Kátib (Ḥuseyn b. Aḥmad), 323.
† 'Alí el-Kátib el-Ḥuseyní es-Sulṭání (980), 364.
† 'Alí, Darvísh —, b. Manṣúr Anṣári (992), 303.
'Alí Mardán Khán, 276.

† 'Alí Naqí el-Ḥasaní el-Mashhadí, 356.
† 'Alí Naqí b. Mírzá Jamál (1056), 230.
'Alí-qulí (1114), 395.
† 'Alí-Riḍá b. Muḥammad Ríḍá (1033), 348.
* 'Alí Riḍá, Mullá —, "Tajallá", 385.
† 'Alí, Seyyid Sháh — (1231), 182.
'Alí Shír, Mír —, 37, 106, 107, 108, 109, 111.
'Alí b. Shihábu'd-Dín, Amír Seyyid —, 225.
'Alí b. Abí Ṭálib, 25, 47, 48, 124, 323, 325, 389, 420.
* 'Alí-zádé, Seyyid —, 338—339.
* Alláh-Yár b. Hájí Muḥammad-Yár Uzbek of Balkh, 176.
Alláh-Yár, Sheykh —, 282.
* Amín Aḥmad Rází, 188.
Amínu'd-Dín Khán, 282.
Amínu'd-Dín 'Alí Khán, 196, 197.
Amínu'lláh Khán Ghilzí, 222.
'Ammár Yásir, 323.
Anacreon, 350, 351.
* 'Anbar Sháh Khán, 279.
|| Anderson, George —, 399.
|| Anderson, Robert —, 196.
|| Antún Yúsuf يوجب (1212), 155.
* Anvarí, 298—300, 330, 389.
'Áqil Khán, 284.
Ibnu'l-'Arabí, Sheykh Muḥiyyu'd-Dín, 352.
* 'Árifí, 365.
|| Aryúz b. Malkom Arátún (1298), 340.
* Árzú, Siráju'd-Dín 'Alí Khán (d. 1169), 233.
† Asadu'lláh b. Hájí Buráq (1069), 111.
* Ásafí, 389.
Ásaf Jáh Niẓámu'l-Mulk (d. A. D. 1748), 183.
* 'Aṣṣár, Shamsu'd-Dín Muḥammad-i-Tabrízí, 265, 266, 345, 346.
Athíru'd-Dín el-Abharí, Sheykh —, 263.
† 'Atíqu'lláh-i-Gílání (1140), 165.
Atka Khán, 162.

Átsiz Khwárazm-sháh (521—551), 258.
'Aṭṭár, Sheykh Farídu'd-Dín —, 310—313, 389.
* Awrangzíb, 276. See also 'Álamgír.
Ayámal, Rájá — (1152), 174.
* Ayyúb Pársá (1120), 326.
† A'ẓam 'Alí, Seyyid —, of Iláhábád (1198), 399.
† 'Aẓimatu'lláh b. Sheykh Seyfu'lláh b. Sheykh Murtaḍá (A. D. 1754), 401.
'Aẓím Sháh, Seyyid —, 279.
'Azíz (Episode of Shírin and —), 130.

Bábar, Memoirs of —, 160, 162; Hilálí censured by —, 366.
Badger papers, 199—201.
* Badru'd-Dín Muḥammad ... el-Márdíní, 216.
Badru'l-Ḥaqq Muḥammad Arshad, 189, 190.
Baghawí, 23.
† Bahá'u'd-Dín b. 'Abdu'r-Raḥmán .. Ṣiddíqí (1012), 294.
* Bahá'u'd-Dín Muḥammad 'Ámilí, Sheykh — (d. 1030), 63, 406.
Bahá'u'd-Dín Naqshband, 58.
† Bahrám, Mullá —, Tabrízí (1082), 380.
Bahrám Sháh Ghaznaví, 296, 298.
* Bal'amí, Abú 'Alí Muḥammad —, 99, 100.
Balaybalan, 221.
* Báqí'á, 276.
Abu'l-Barakát, 'Abdu'lláh b. Aḥmad b. Maḥmúd (d. 710), 51—52.
* *Abu'l*-Barakát Muḥammad b. Aḥmad b. Muḥammad, 48.
Báyazíd, Khwája —, 72.
Báyazíd Bisṭámí, 322, 420.
Bayrám Khán, 161.
Bayrám Khán, 368—369.
* Báysunghar, 287, 288.
† Báysanqar b. 'Alí Beg (1091), 397.
† Behá'í, 208.
Abú Bekr, 47, 420.

|| Benjamin, H. — (A. D. 1873), 367.
Beyḍáwí, 19.
* Bhúva b. Khawáṣ Khán (c. 900), 213.
* Bídil, Mírzá 'Abdu'l-Qádir —, 284.
Bilqís, 31.
Biryángar, Imám Burhánu'd-Dín Abu'l-Ḥasan 'Alí (525), 296—7.
Bishr el-Ḥáfí, 322.
|| Braxton, Brian — (A. D. 1652), 246.
de Broom, Capt. Alex. — 197.
Buckingham, George Villiers, Duke of —, 15, 59.
† Budhín, Sheykh —, b. Sheykh Muḥammad Ḥámid (1127), 382.
Budh Mal, 174.
Buzurgmihr, 412, l. 7.
Bukhárí, 89, 117.
† Búlus (Paul), 361.
Bumpsted, T. Brooks — (1894), 306.
* el-Búní, Sheykh Abu'l-'Abbás —, 408.
* Burhán (Muḥammad Ḥuseyn b. Khalaf-i-Tabrízí, 1062), 231.
Burhánu'd-Din, Imam —. See *Biryángar*, supra.
* Burhánu'd-Dín, Khwája —, Abu Naṣr Pársá, 220.
Burhán Sháh (d. 1003), 180.
Burns, 351.

|| Campbell, John —, 290.
|| Cardonne, 347.
|| Ćarew, Joseph — (1202), 416.
Castell, (Ed. —) 18, 248, 249, 250.
Chachá (چچا) Ṣáḥib, 384.
Chalmers, Lient. —, 179.
Chisholme, Charles — (A. D. 1805), 185.
* Clarendon, Lord —, 200.
|| Clarke, Dr. Adam —, 332.
Close, Major Barry —, 197.
* Coghlan, Brigadier —, 199.

Colman, Dr. —, Vice-chancellor (A. D. 1794), 343.
|| Crisp, Capt. George — (1244), 357.
|| Crow, 220.
|| Cullen, Peter John — (A. D. 1701), 167.

ed-Damírí, 23.
Dárá-Shikúh (1066), 96.
eḍ-Ḍarírí, Abu 'l-Ḥasan 'Alí b. Muḥammad b. Ibráhím, 263.
† Darvísh b. Suleymán (1028), 312.
|| Darvìsh b. Ustád b. Muṣṭafá b. Músá, 313.
Dá'úd, Sheykh —, eṭ-Ṭá'í, 322.
* Dawlatsháh, 191—193.
Déwál, 396.
Abu Dharr, 65.
Dhú 'l-Faqár 'Alí, Mír — "Múbad Sháh", 121.
Dhú 'n-Nún el-Miṣrí, 322.
Dick, John —, 283.
* Ḍiyá'u'd-Dín Baraní, 159.
* Ḍiyá'u'd-Dín Nakhshabí (d. 751), 392—393.
|| Doria, William —, 306.
† Durgá Prashád (1218), 150.
† Dúst Muḥammad b. 'Abdu 'l-Wáḥid b. Sheykh Muṣṭafá, 300.
† Dúst Muḥammad Qásim b. Sheykh Barkhurdár (1103), 228.
|| Dyer, Col. — (1236), 326.

Elphinstone, Lord —, 199.
Erpenius, (MSS. of —), 15, 40, 59.
* Fáḍil Muḥammad b. Pír-i-Darvísh, 53.
* Faḍlu'lláh b. Abí Muḥammad et-Tabrízí el-Ḥurúfí (d. 804), 69.
Faḍlu'lláh, Mírzá —, 224.
* *Abu*'l-Faḍl b. Mubárak 'Allámí, Sheykh —, 95, 162—167, 276—278, 395.
Abu 'l-Faḍl جعمنی خوارمی, 204.

* Abu 'l-Faḍl Muḥammad b. 'Umar b. Khálid "Jamál-el-Qurashí", 239.
* Fahmí, 370—371.
* Fakhr b. Muḥammad, Amír — (940), 413.
Fakhru 'd-Dín, Khwája —, 71.
† Faqíh Muḥammad (1111), 236.
Abu 'l-Faraj-i-Rúní, 175.
Faríd, Sheykh —, 198.
* Farídu 'd-Dín 'Aṭṭár, Sheykh —, 310—313.
* Farídún, 389.
Farrukh Siyar (1124), 151, 154.
* Fatḥ 'Alí Sháh, 387, 388.
† Fatḥ Muḥammad b. Aḥmad ... (1111), 236.
† Fatḥ Muḥammad b. Ján Muḥammad (1143), 291.
Fáṭima, 123, 129, 130.
Abu'l-Fawáris. See Shujá', Sháh —.
* Ferishta, Muḥammad Qásim b. Hindúsháh, 155—157, 161.
* *Abu'l*-Feyḍ b. Sheykh Mubárak "Feyyáḍí" (d. 1004), 95, 373, 379.
Abu'l-Feyḍ Amínu'd-Dín Sháh, 275.
† Feyḍ 'Alí, 188.
Abu'l-Feyyáḍ, Sheykh Ghulám Rashíd — (b. 1096), 189, 190.
* Firdawsí, 17, 19, 286—292.
Freemason, 196.
Fuḍeyl b. 'Ayyáḍ, 322, 420.

† Gedá Beg b. Mírzá Beg (1119), 232.
Gentius, 249, 333.
Ghaní, Mír —, 369.
|| Gharíb Dás b. Prithí Mal (1119), 232.
el-Ghazzálí, 87, 323.
* Ghiyáthu'd-Dín b. Humámu'd-Dín. See *Khwándamír*.
* Ghiyáthu'd-Dín 'Alí ... el-Isfahání, 219.
† Ghulám ... (1039), 115.
* Ghulám 'Alí Ḥuseyní Balgrámí "Ázád" (1176), 193.

* Ghulám Ḥasan-i-Zeydí, Seyyid —, 185.
† Ghulám Ḥuseyn Khán (1236), 326.
† Ghulám Ḥuseyn (1230), 196, 197.
* Ghulám Ḥuseyn Khán (1209), 309, 310.
* Ghulám Ḥuseyn b. Hidáyat 'Alí Khán ... eṭ-Ṭabáṭabá'í, 176.
* Ghulám Ḥuseyn, Munshí — (1202), 416—417.
† Ghulám Muḥammad (1119), 352.
† Ghulám Muḥammad, Munshí — (1221), 155.
Ghulám Muḥiyyu'd-Dín, Sheykh — (d. 1262), 179.
† Ghulám Munír, 283.
Ghulám Rashíd Abu 'l-Fayyáḍ, Sheykh —, 189, 190.
* Ghulám Riḍá Khán, 385, 386.
Gilchrist, John — (A. D. 1804), 405.
Golius, 18, 249.
Grant, Capt. Alex. —, 197.
Graves, 249.
Guiaro, Joseph —, 197.
* Gulandám, 349.
Gunul-Tásh Khán, 281, 282.

Ḥabíb-i-'Ajamí, 322, 420.
Ḥabíb, Mírzá —, 353.
* Ḥáfiẓ Raḥmat Khán, 153, 154.
* Ḥáfiẓ, Shamsu'd-Dín Muḥammad —, 346—351, 371, 383, 389, 390.
Ḥáfiẓu'd-Dín en-Nasafí (d. 710), 52.
Ibn Ḥajar el-'Asqalání, 69.
Ḥakím Beg Khán "Ḥákim" (1163), 234.
* Haláki, 389.
Hall, Capt. —, 153.
* Ḥamdu'lláh b. Abí Bakr ... Mustawfí-i-Qazvíní, 101, 201—202.
* *Abu* Ḥámid Muḥammad b. 'Alí b. Abí Ṭálib *Shihábu 'd-Dín*, 410.
Ḥanafite school, 17, 51.
Ḥanbálite school, 17.

* Ḥaqqí, 'Abdu 'l-Ḥaqq —, 154.
* Harkarn b. Mathuradás Kanbú, 280.
* Harprashád, Lála —, 281.
Harris, Dr. Henry —, 197.
Hart, Capt. Thomas —, 197.
|| Harwood, Professor —, 343.
Ḥasan, Amír Seyyid —, Shujá'u'd-Dawla, 267, 268.
† Ḥasan b. 'Alá'u'd-Dín Muḥammad en-Naqíb et-Tabrízí (980), 105.
Abu'l-Ḥasan 'Alí b. Muḥammad b. Ibráhím eḍ-Ḍaríri, 263.
Ḥasan el-Baṣrí, 322.
† Ḥasan el-Ḥuseyní, Mír —, of Garmrúd (1103), 212.
* *Abu'l*-Ḥasan b. Ibráhím el-Qazwíní, 119.
Ḥasan, Imám —, 124, 322.
Abu'l-Ḥasan Kharaqání, 420.
Ḥasan, Khwája —, 72.
* Ḥasan, Mawláná —, of Káshán, 238.
|| Ḥasan b. Hájí Muḥammad el-Jákirí (1025), 208.
* Ḥasan b. Muḥammad Sharafu'd-Dín Rámí, 273.
† Ḥasan b. el-Muqrí (974), 260.
Ibn Ḥasan, Seyyid — Shádhirí, 419.
Ḥasan, Sháh — (940), 413.
Ḥasan, Sheykh —, 72.
* *Abu'l*-Ḥasan, Sheykh —, esh-Shádhilí, 89.
* Hátifí, Mawláná 'Abdu'lláh —, 361—365.
Abú Ḥátim es-Sejistání, 17.
Ḥayátu'n-Nabí, 384.
Ḥaydar 'Alí Khán, 181.
* Ḥayrání, 389.
|| Hays, Capt. William —, (A. D. 1764), 378.
Hemú, 161.
Heybat Khán, 152.
Ibn Hilál, 411.
* Hiláli, 365—367, 389, 391.
* Hindusháh-i-Nakhjawání, 252—253.
Hitopadesa, 404, 406.

|| Hobart, Nicolas — (A. D. 1655), 244, 251, 337, 358, 410.
Horace, 350—351.
Hubeyr, Khwája —, of Baṣra, 420.
* Humáyún, 389.
† Húral Singh (A. D. 1799), 399.
Ḥurr b. Riyáḥí, 125.
* el-Ḥurúfí, Faḍlu'lláh — (d. 804), 69.
* *Ibn* Ḥusám, 389.
|| Ḥusámu 'd-Dín el-Imám es-Sulṭání, 339.
* Ḥuseyn b. 'Abdi 's-Ṣamad el-Jubá'í, 235.
* Ḥuseyn 'Alí, Mír —, b. Seyyid 'Abdu 'l-Qádir Kirmání (1217), 181.
Ḥuseyn 'Alí, Mírzá — (A. D. 1812), 194.
* Ḥuseyn b. 'Alí el-Vá'iẓ el-Beyhaqí el-Káshifí (c. 900), 14, 37, 122, 207—208, 267—271, 319, 393—395.
† Ḥuseyn, Darvísh — (1001), 390.
Ḥuseyn, Imám —, 126—130, 277, 322.
† Ḥuseyn b. Kamálu 'd-Dín (950), 363, 364.
† Ḥuseyn b. el-Qásim, 411.
Ḥuseyn b. Hájí Muḥammad.
† Ḥuseyn Shahdí, 274.
Hyde, Thomas —, 333.

Ibráhím, 109.
Ibráhím b. Adham, 322, 420.
† Ibráhím b. 'Alí Bál Astarábádí (1073), 374.
Ibráhím Baṭní, 152.
Ibráhím Khán Nawwáb (1101), 381.
* Ibráhím, Mírzá —
* Ibráhím, Mullá Muḥammad — } 11,13.
† Ibráhím b. Sheykh Maḥmúd (990), 101.
† Ibráhím b. 'Omar b. Muḥammad b. 'Alí, 89.
* Ibráhím, Seyyid —, 177.
Ibráhím, Sheykh —, "Sheykh Sháh", 149.
Ibráhím Sulṭán (b. 796), 143.
* Iláhí, 389.

* 'Ilmí, Muḥammad Báqir —, 375.
* 'Imád, 389.
'Imád, Seyyid —, 72.
* 'Ináyatu'lláh, Sheykh — (d. 1088), 399—401.
Íránsháh (974), 101.
Abú Isháq Kázarúní, 420.
Isḥáq "Muríd-i-Sháh 'Álam" (1198), 287.
Abú Isḥáq, Sultán Jamálu'd-Dín Sheykh —, 273.
* Iskandar Munshí (1025), 145—147.
Isma'íl, Sháh — I (907—930), 147—149.
Isma'íl, Sháh — II (984), 353.
Isma'ílí doctrines, 69—86.
* el-'Izzí ('Izzu'd-Dín Abu'l-Faḍá'il Ibráhím Zanjání), 259, 262.
'Izzu'd-Dín, Malik —, 72.
'Izzu'd-Dín Shápúr b. 'Othmán, 210.

Jabrá'íl, Sulṭán Seyyid —, 149.
* *Abú* Ja'far Aḥmad b. 'Alí el-Maqqarí, 236.
Abú Ja'far, Faqíh —, 56, l. 10.
† Ja'far b. Ḥuseyn of Quhpáyé (1081), 64.
Ja'far-i-Ṣádiq, Imám —, 239.
† Jagjívandás (1000), 394.
Jahándár Sháh, 281.
* Jalálu'd-Dín Rúmí, 305, 313—327.
* Jamál el-Qurashí, 239.
Jamál Khán (d. 999), 180.
* Jamálu'd-Dín 'Abdu'lláh el-Márdíní, 215.
* Jamálu'd-Dín Ḥuseyn Injú b. Fakhru'd-Dín (1017), 229, 257.
Jamálu'd-Dín Sheykh Abú Isḥáq, Sultán —, 273.
Jámásp, 412, l. 8.
* Jámí, Mullá Núru'd-Dín 'Abdu'r-Raḥmán, 87, 88, 150, 307, 354—361, 374—376, 389—390, 413.
Abu'l-Jannáb Aḥmad b. 'Omar el-Khívaqí, 323.
|| Jessop, Thomas —, 63.
|| Johnson, Richard —, 193.

Jones, Sir William —, 351.
Juneyd el-Baghdádí, 323, 420.
* Juneyd b. Faḍlu'lláh b. 'Abdu'r-Raḥmán, 87, 88.
Junúní, 192.
* Jurjání, Seyyid Sharíf —, 412.

† Kabír Muḥammad b. Maḥmud (994), 110, 111.
* Kamál, 389.
Kamálú 'd-Dín, Darvísh —, 72.
* Kamálu 'd-Dín Ḥuseyn b. Ḥasan Khwárazmí, 321.
Kamálu 'd-Dín, Mawláná —, 71, 84.
* Kámil, Muḥammad Sharaf —, 375.
* Karamí, Mahdí-qulí Beg —, 375.
† Karímu'lláh (1139), 170.
Karkhí, Imám —, 56, l. 10.
* Kátibí, 389.
* Kemál Páshá-zádé, 410.
Kháfí Khán (1141), 118.
* Khalífa Sháh Muḥammad, 283.
† Khalílu'lláh Ghulám Sheykhan Aḥmad (1152), 156.
† Khamál Singh (1245), 343.
* Kháqán (Fatḥ-'Alí Sháh Qájár, 1212—1250), 387—388.
* Kháqání, Afḍalu 'd-Dín —, 300—302.
† Khayrát 'Alí Khán, 343.
† Khayru 'd-Dín Aḥmad (1219), 264.
Khúrshídjí Núshírvánjí, 92.
Khush-ḥál Chand, 197.
* Khusraw, Amír — of Dihlí, 341—344, 389, 391.
* Khwájú of Kirmán, 389.
* Khwándamír, 114—115, 147, 148.
Khwárazm-sháh, Sulṭán Abu'l-Qásim Maḥmúd —, 48.
|| Kirkpatrick, William —, 184.

Lála Harprashád, 281.
Lála Mahásingh Rám, 195.
Lála Sanbhú Báth (1127), 382.
Lála Zoráwar Singh (1124), 300.

La'l Chand (1237), 379.
* Lawḥí, 138.
†|| Lee, Prof. Samuel —, 11, 12, 404—405.
*|| Lewis, Archdeacon —, 249—250, 285—6 and *passim*.
Abu'l-Leyth, Faqíh — Samarqandí, 58.
|| Lopp, Capt. R. E. — (1817), 194, 195, 264—265.
Luṭfu'lláh Khán b. Sa'du'lláh Khán, Nawwáb —, 281.

|| Mackay, James —, 332.
* Mádhùrám (1140), 281—282.
* Maghribí, Mullá Muḥammad Shírín — (d. 809), 351—352.
* Mahdí-qulí Beg *Karamí*, 375.
Maḥmúd Sháh II b. Muḥammad Sháh Bahmaní (887—924), 103, 239, 275.
Maḥmúd Sháh, I Bayqara of Gujarát, 103.
Maḥmúd, Sulṭan Abu'l-Qásim — b. Íl-Árslán Átsiz Khwárazmsháh, 48.
|| Maḥmúd Beg (1114), 395.
† Maḥmúd Khalífa (1035), 359.
Maḥmúd b. Khwándamír, Amír — (955), 147, 148.
Maḥmúd, Mawláná —, 71, 85.
* Maḥmúd, *Abu'l*-Qásim of Ghazna, Sulṭán —, 391.
* Maḥmúd Shabistarí, Sheykh —, 340.
* Máh-vindád, 91
* *Abu'l*-Majd Majdúd b. Ádam, Saná'í (d. 525), 266, 294—298.
Majdu'd-Dawla, 'Abdu'l-Aḥad Khán — Nawwáb, 177.
Majdu'd-Dawla, 'Abdu'l-Majíd Khán — Nawwáb, 311.
Majdu'd-Dín, Mawlána —, 72.
* Majdu'd-Dín Muḥammad el-Ḥasaní "Majdí" (1004), 396.
* Majlisí, Muḥammad Báqir — (d. 1110), 64—69.
Málik Dínár, Sheykh —, 322.
* Malik b. Jamálu'd-Dín Amír Sháhí Sabzawárí, 353—354.
Málikite school, 17.
Ma'mún, the Caliph, 239, 412.

Abú Manṣúr Muwaffaq, 17.
Manṣúr b. Núḥ, Sámánid, 17, 99.
Manṣúr, Sheykh —, 72.
Martyn, Rev. H. —, 10—13.
Ma'rúf-i-Karkhí, 323, 420.
Maryam of Baṣra, 360.
* Masíḥ, 379—380.
|| Masíḥ, 287.
|| Masters, R — (A. D. 1749), 343.
† Mas'úd b. Maḥmúd (1080), 52.
|| Matínu 'd-Dín Khán, 112.
* Mawzún, 134.
|| Mayor, Rev. Professor —, 403.
Mc Cloud, Alexander —, 197.
|| Mc Queen, John — (A. D. 1783), 399.
Mírán Ḥuseyn, 198.
Mír Awlád Muḥammad (1176), 193.
* Mír Khán, Ṣúbadár of Kábul, 173.
* Mírkhwánd, 105—114.
* Mir Seyyid Sharíf Jurjání, 262, 264.
* Mírzá Khán 'Abdu'r-Raḥím b. Bayrám Khán, 160, 162.
Mitford, Robert —, 197.
Moesler, Christopher — (1660), 336.
|| Morrisk, Major Charles — (A. D. 1781), 153, 154.
* Mu'ayyad b. Maḥmúd b. Ṣá'id b. Muḥammad eṣ-Ṣúfí, 407, 408.
Mu'aẓẓam, Khwája —, 369.
* Múbad Sháh, 121.
Mubárizu'l-Mulk Sar-Buland Khán, Nawwáb —, 167.
* Muḥammad b. 'Abdu 'l-Kháliq b. Ma'rúf-i-Gílání, 240.
† „ 'Ábid-i-Ja'farí (1085), 240.
* „ Afḍal of Bukhárá (1047), 144.
* „ b. Aḥmad b. Muḥammad el-Ḥuseyní Abu 'l-Barakát, 48.
* Muḥammad Akbar, Qáḍí of Lakhnaw, 263.
† „ 'Alí (1110), 285.
† „ 'Alí (1211), 335.

Muḥammad 'Alí Mash-hadí, Mír —, 235.
„ 'Alí b. Núrá, 147.
* „ b. 'Alí Raqqám (or Raffá, or Raqqá), 295, 296, 404.
* Muḥammad b. 'Alí b. Sheykh Muḥammad b. el-Ḥasan, 102.
† Muḥammad Amjad (A. D. 1873), 367.
† „ 'Áqil (1211), 335.
* „ 'Árif-i-Qandahárí, 160, 162.
† „ 'Askarí b. Hájí Muḥammad Káshání, 260.
* „ Aslam b. Muḥammad Ḥáfiẓ el-Anṣárí, 117—118.
* Muḥammad 'Aṣṣár-i-Tabrízí, 265, 266, 345, 346.
„ A'ẓam, Prince —, 175.
* „ Báqir 'Ilmí, 375.
* „ Báqir, Imám —, 322.
* „ Báqir, Majlisí (d. 1110), 64—69.
* „ Báqir, Mír Dámád (d. 1040), 131.
† „ Muḥammad el-Bukhárí (1000), 89.
„ Efendí, 204.
† „ Fáḍil (1177), 310.
„ Fáḍil, Sheykh —, 337.
† „ b. Abí'l-Fatḥ el-Faqíh el-Gharíb (628), 14.
„ Ḥáfiẓ, Seyyid — Ṣafaví, 148.
† „ Ḥasan, 384.
† „ Háshim b. Shihábu'd-Dín (1042), 164.
„ b. Hindúsháh, 235.
† „ Ḥuseyn "Dádí-Miyán" b. Ghulám Muḥammad Va'iẓ (1221), 284.
* Muḥammad Ḥuseyn b. Khalaf-i-Tabrízí (1062), 231.
|| „ Ḥuseyn, Mír —, b. Mír Muṣṭafá (1195), 293.
† „ Ḥuseyn-i-Qársí (1108), 40.
† „ Ḥuseyn-i-Tabrízí, 353.
* „ Hájí Ilyás, 252.
† „ Jámí Shimrábádí (984), 191.
‡ „ Karím (1196), 174.

|| Muḥammad Khalíl b. Sulṭán Dá'úd Mírzá b. Sulṭán Sháh Suleymán II (1206), 289.
* Muḥammad b. Lád, 227.
„ Maḥfúẓ Khán (1152), 156.
* „ b. Maḥmúd el-'Umarí el-Edirnawí, 216.
† „ Masíḥ Shírází (1085), 285.
„ Ma'ṣúm, Khwája —, 418.
|| „ Mírzá (1150), 63.
† „ Mírzá Khán (1226), 264.
* „ Mírzá Khán, 225.
† „ Mírzá 'Abdu'l-Karím (1185), 263.
„ Muḥsin, Mír —, Dárúghá (1180), 40.
† „ b. Mullá Mír el-Ustádí (990), 331.
„ Mullá — Bashághirí, 58.
|| „ b. Mu'tamad Khán (1120), 167—168.
† „ Qá'im (1178), 318.
† „ Qásim el-Kátib esh-Shírází (1022), 372.
* „ Qásim b. Hindúsháh "Ferishta", 155—157, 161.
† Muḥammad Qásim-i-Jámí (993), 304.
* „ Qásim b. Hájí Muḥammad Káshání "Surúrí" (1008), 230.
† Muḥammad Qiwám (954), 355.
„ -Qulí Birlás, 163.
|| „ -Qulí Quṭbsháh (988—1020), 288.
* „ Rafí'-i-Qazvíní (d. 1105), 59—63.
† „ Rawshan (1196), 174.
* „ Riḍá b. Muḥammad Amín Hamadání, 10, 11, 12.
Muḥammad Ruknu'd-Dín Qádirí Hiṣárí, 295.
† „ Ṣádiq-i-Marvazí, Mírzá — 387.
* „ Ṣaláḥ-i-Ja'farí, 195.
† „ Shafí' (1102), 148.
„ Sháh Khán Ghilzí, 222.
„ Sháh, 154.
† „ Sharafu'd-Dín, 144.
* „ Sharaf, "Kámil", 375.

* Muḥammad Sharíf Mu'tamad Khán, 171—172.
„ Shirwání, 204.
„ b. Sinán, 410, l. 12.
* „ Ṭáhir Waḥíd, 149—150.
„ Wási', Sheykh —, 322.
* „ Yúsuf b. Sheykh Raḥmatu'lláh el-Atakí el-Kan'ání (1056), 116.
|| Muḥibb 'Alí, 112.
Muḥibbu'llah, Sheykh —, 190.
Muḥiyyu'd-Dín, Quṭbu'l-Aqṭáb, 419.
Muḥiyyu'd-Dín b. el-'Arabí, Sheykh —, 352.
* Muḥsin-i-Fání, Mullá —, 120—121.
* Muḥtasham, Mulla —, 142.
|| Mu'izzu'd-Dín Muḥammad, 231.
Mu'izzu'd-Dín Qayqubád (688), 344.
* Mukhliṣ, 133, 134, 136, 137, 139.
Multafit Khán, 224.
* Múmin, 389.
Mun'im Khán, 163.
† Munír, Ghulám —, 283.
† Mu'nis, Sheykh Pír Muḥammad —, 228.
* Muqbil, 133, 134, 135, 136, 137, 138, 139, 141, 142.
Ibn Muqla, 411.
Murray, Mr —, 200.
† Murtaḍá-Qulí Beg (1111), 231.
† Músá b. Aḥmad (907), 246.
† Músá Efendí (1063), 340.
Músá Káẓim, Imám —, 148.
Musáfir, Darvish —, 72.
Muslim b. 'Aqíl, 124.
|| Muṣṭafá b. Sheykh Ibráhím Oweysí, 389.
† Mustawfi'ul-Mamálik, 353.
* Mu'tamad Khán, Muḥammad Sharíf, 171, 172.

|| Nadhr Khán Beg-i-Ardabílí (1057), 348.
Nádir Sháh, 151, 154.
|| Najaf 'Alí Khán (1213), 364.

Abu'n-Najáshí, Ẓahíru'd-Dín —, 88.
Najátí, 346.
Abu Najíb es-Suhravardí, 323, 420.
Najmu'd-Dín Kubrá, Sheykh —, 323, 420
* Naráyan Kúl (1122), 177.
Nasafí, Ḥáfiẓu'd-Dín — (d. 710), 52.
* Nasím, 134, 135, 138, 142.
Náṣir 'Alí, Mír —, 198.
Náṣir, Khwája — of Bukhárá, 325.
* Naṣír b. Muḥammad b. Jammád Kirmání, 52.
Náṣiru'd-Dín 'Abdu'r-Raḥím b. Abí Manṣúr, 205.
Náṣiru'd-Dín Bughrá Khán (688), 344.
* Naṣíru'd-Dín Muḥammad eṭ-Ṭúsí (d. 692), 205.
* *Abú* Naṣr Faráhí, 236, 237, 238, 254, 255, 256, 400.
* *Abú* Naṣr Pársá, Khwája —, 220.
Nassáj, Sheykh Abú Bekr —, 323.
* Naẓírí, Muḥammad Ḥuseyn — Níshápúrí, 292—293.
* Ni'matu'lláh b. Aḥmad b. Qáḍí Mubárak-i-Rúmí, 243, 244.
* Ni'matu'lláh b. Ḥabíbu'lláh Herátí, Khwája —, 152.
* Ni'matu'lláh, Sháh —, 389.
* Nithár, Luṭfu'lláh (1118), 223.
Niẓám b. Ḥuseyn of Sáva, 63.
* Niẓámí, 303—310, 341.
* Niẓám, Mullá — Astarábádí, 389.
Niẓámu'd-Dín Nakhshabí, 118.
|| Núr Muḥammad (990), 101.
† Núr Muḥammad, Sheykh — (1230), 103, 331.
|| Núru'd-Dín Muḥammad Qádirí, Seyyid — (1147), 39.
* Núru'd-Dín Muḥammad Ẓuhúrí, 279—280.
† Núru'd-Dín b. Mullá Mír Kákhgí (1015), 110.
Núshírván, 412 l. 7.
* Nuṣratu'lláh Khán "Nithár", 223.

'Obeydu'lláh, Khwája —, 58.
Olearius, 249.
'Omar, Caliph, 47; 420.

'Omar b. 'Abdu'l-Azíz, 56, l. 17.
* 'Omar-i-Khayyám, 292—293.
'Omar-i-Sulṭániyya, 72.
* Orman, Rev. John —, 350—351.
'Othmán, Caliph, 25, 26, 47—48.
Abú 'Othmán el-Makkí, 322.
Abú 'Othmán Sa'íd b. Salám el-Maghribí, 323.
|| Ouseley, Sir Gore —, 10.
* Outram, General Sir James —, 200.
Oweys, Sulṭán Sheykh — (757—777), 72, 414. See also under *Uweys*.

|| Palmer, Professor —, 403.
* Pársá, Khwája Abú Naṣr —, 220.
|| Patrick, C. — (A. D. 1801), 215.
† Paul (Búluṣ), 361.
Pázawárí, Amír —, 356.
* Persian Club, Madras — (1204), 196—198.
Pír Muḥammad Khán, 161.
† Pír Muḥammad, Sheykh — (1103), 228.
Pír Páshá, 71.
Púr Bahá-yi-Jámí, 175.

Qáḍí-záda, 204.
Qádir-i-Sharíf, 197.
Qásim, 125, 130.
|| *Abu'l*-Qásim (1123), 365.
Abu'l-Qásim Gurgání, 323.
† Qásim-i-Qúmí (915), 346.
Qásimu'l-Anwár, 58, 389.
el-Qazwíní, Zakariyyá b. Muḥammad, 208—210.
Qiwámu'd-Dín, 72.
* Qudsí, Hájí Muḥammad Ján —, 371, 376—378.
Qutabí (= Ibn Qutayba, d. 276), 19.
Quṭbu'd-Dín Khwárázmsháh, 211.
Qutbu'd-Din, Seyyid —, 148, last line.

Rábi'a-i-'Adawiyya, 322.

Rádhákánta Tarka, 94.
Raffá *(Raqqá, Raqqám)*. See *Muḥammad b. 'Alí Raqqám.*
|| Rafí'u'd-daraját (1131), 240.
* Rahá'í, Sheykh Sa'du'd-Dín (d. 980), 368—369.
† Raḥmí Kílámí (?) (1012), 219.
† Ramaḍán b. Hájí Bahá Valad . . el-Qúbání (790), 259.
Rám Rá'e (1079), 185.
† Ranjít Singh (?) (A. D. 1823), 385.
* Rashídu'd-Dín Waṭwáṭ (d. 573), 46—48, 274.
|| Ray Sabhá Chand Jíw (1119), 352.
|| Renouard, G. C. —, (1849), 282.
* Riḍá, Imám —, 239.
Riḍá-Qulí Khán "Lálá-báshí", 59.
* Riyáḍí, 389.
|| Robinson, Robson, 343.
|| Roebuck, Thomas —, 203.
† Ruknu'd-Dín b. Muḥammad Shamsu'd-Dín Lárí, (964), 101.

* Sa'dí, Sheykh — Shírází, 58, 87, 327—340, 380, 389, 418, 422.
* Sadíd, 389.
Ṣádiq 'Alí Khán, Mír —, 197.
* Ṣadr, Juneyd b. Faḍlu'lláh b. 'Abdu'r-Raḥmán, 87, 88.
† Ṣadru'd-Dín b. Ja'far 'Alí Isfahání (1031), 9, 165.
Ṣadru'd-Dín, Mawláná —, 72.
Ṣadru'd-Dín Músaví, Seyyid —, 149.
Sa'du'd-Dín, Sheykh —, 354.
Ṣafí Khán (1079), 185.
Ṣafí'u'd-Dín Isḥáq, 149.
Ṣafí'u'd-Dín Muḥammad (1079), 185.
Sa'íd b. Jabr, 55, l. 14.
Sakuntalá, 405.
Ṣaláḥu'd-Dín Rashíd, Seyyid —, 148.
Ṣáliḥ, Mírzá — (Persian Envoy), 11, 12.
Ṣáliḥ, Seyyid —, 149, l. 1.
Sálihotra, 213.

Salím Khán, 346.
* Salím, Mírzá Muḥammad-Qulí — Ṭihráni (d. 1057), 378—379.
† Salmán, Sháh — b. Mír Muḥammad el-Ḥuseyní esh-Shírází (1066), 230.
Saloman Negri, 208—209.
* Ṣá'ib, Mírzá Muḥammad 'Alí — Isfahání (d. 1088), 380—383.
Ṣáliḥ, 369.
|| Ṣáliḥ b. Muḥammad Ḥuseyn Qáḍí (1123), 365.
* Saná'í, Abu'l-Majd Majdúd —, 266, 294—298.
Sanhorám, 167.
* Ṣáni'-i-Balgrámí, 383—384.
Sanján Ray. See *Sujún Ray*.
Sarakhsí, Imám —, 55, l. 14.
Sar Buland Khán, Nawwáb Mubárizu'l-Mulk —, 167, 365.
|| Scott, Captain Jonathan —, 282.
|| Scott, William —, 332.
Seaman, 249.
Seyfu'd-Dín Bákharzí, 159.
Seyfu'd-Dín Muẓaffar Khán, 162.
* Seyfu'd-Dín Ḥájí b. Niẓám el-Faḍlí, 187—188.
|| Seyfu'd-Dín, "a Madras tailor", 293.
Seyyid Mír Sháh, 224.
* Shafi'í, 135.
Sháfi'ite school, 17.
Sháh 'A'lam Khán, 154.
† Shahdí, Ḥuseyn —, 274.
* Sháhí, Amír — Sabzawárí, 353—354.
* Sháhidí of Brusa, 320—321.
Sháhjahán, 276.
Shahrbánú, 128.
Shahristání, 25.
† Shahriyár-i-Ardashír (A. D. 1516), 91—92.
Sháhrukh Mírzá, 143.
Shákir Khán, 284.

Shams, Amír —, 72.
* Shamsu'd-Dín Muḥammad Fakhrí of Isfahán, 235, 273.
* Shamsu'd-Dín Muḥammad el-Khaṭíb, 409.
Shamsu'd-Dín, Seyyid —, 86, l. 6.
Shams-i-Tabríz, 323, 389.
Shaqíq-i-Balkhí, Sheykh —, 322.
* Sharafu'd-Dín 'Alí Yazdí, 143—144.
Sharafu'd-Dín Ḥuseyní, Mírzá — Káshání, 374.
* Sharafu'd-Dín b. Imámu'd-Dín ... el-Fayyáḍí, 189—190,
* Sharafu'd-Dín Rámí, Ḥasan b. Muḥammad —, 273—274, 413.
† Sharíf (1014), 2.
* Sheil, Sir Justin —, 200.
* Shem'í 311—312, 333—334, 339—340, 359.
Shiblí, 14.
Shihábu'd-Dín Aḥmad b. 'Alí b. Ḥajar esh-Sháfi'í, 89.
* Shihábu'd-Dín, Abú Ḥafṣ 'Omar ... es-Suhravardí, 87.
† Shihábu'd-Dín Muḥammad, 261.
Shír 'Alí Afsús, 158.
Shujá'u'd-Dawla, Amír Seyyid Ḥasan, 267, ll. 27—28; 268.
Shujá'u'd-Dawla, Nawwáb — (1184), 117, l. 32, 118.
Shujá', Sháh — Abu'l-Faváris, 88.
Sikandar Jáh (1218—1244), 385—386.
Sikandar Sháh Lodí (894—923), 213.
Sims, Captain Michael —, 197.
* *Ibn* Síná, 389.
* Siráju'd-Dín 'Alí Khán "Arzú" (d. 1169), 233.
Sirrí Saqaṭí, 323, 420.
Siyál-Kotí Mal of Lahore "Vá-rasta", 234.
|| Stokes, Whitley —, 293.
|| Stopford, Colonel — (A. D. 1833), 396.
|| Strachan, George — (1033), 46.
|| le Strange, Guy — (A. D. 1879), 202.
Sufyán-i-Thawrí, 322.
* Suhravardí, Sheykh Abu Najíb —, 323.
* Suján Rá'í (1107), 158, 176.

* Suleymán Ágha (A. D. 1804), 198.
|| Sullivan, J. — (A. D. 1842), 222.
Sulṭán 'Alí Siyáh, 149, l. 7.
Sulṭán Fírúz Sháh, 148.
Sulṭán Ḥaydar, 149, l. 12.
* Sulṭán Muḥammad b. 'Alí Káshání, 257—258.
Sulṭán Muḥammad Mírzá Ṣafaví, 120.
Sulṭán Valad, 315, 317.
* Surúrí, Muḥammad Qásim b. Hájí Muḥammad Káshání (1008), 230.
Swámí Byás, 95, l. 12.
|| Swinton, Archibald —, 167, 170, 381.

* Ṭabarí, 17, 18, 99—100.
† Ṭáhir b. Abi'l-Qásim (947), 38.
Tahmásp Mírzá (930), 149.
Táj, 369.
* Tajallá, Mullá 'Alí Riḍá —, 385.
* Táju'd-Dín b. Mu'ínu'd-Dín Malikí, 404, 406.
Táju'd-Dín, Seyyid —, 71, 84, l. 17.
Ṭálib, 371.
Abú Ṭálib, 34.
Abú Ṭálib el-Ḥuseyní, 144.
Ṭálib-i-Kalím, 175.
* *Abú* Ṭálib-i-Landaní, 194—195.
† *Abú* Ṭálib b. Seyyid 'Alí eṭ-Ṭabáṭabá'í (1038), 181.
Talismans, 221.
Tardí Beg Khán, 163.
* Tavakkul Beg b. Túlak Beg (1063), 290—291.
Tavakkul, Darvísh —, 72.
Teixeira, 249.
Tímúr, 72, 85, 143—144.
|| Tipú Sulṭán, 181, 327.
Tokhutmush Khán, 71, 84, l. 17.
† Tuljá Rám, 98.
* *Abú* Turáb Beg (d. 1025), 374—375.
Ṭúsí, 389.

* Ulfatí b. Ḥuseyní Sávají (1048), 271—272.
'Uluvv, Khwája — of Dínavar, 420.
* 'Urfí-i-Shírází, 371—373.
* Uweys b. 'Alá Ádam (c. 900), 239, 275.
Uweys el-Qaraní, 322.
* Va'iẓ. See Ḥuseyn b. 'Alí el-Káshifí, and Muḥammad Rafí'i-Qazvíní.
† Valad 'Alí Muḥammad-i-Qurashí (1105), 90.
Válmíki, 93.
* Vá-rasta (1163), 234.
|| Vespine, Jean-Baptiste —, 418.
Vossius, Gerard — (A. D. 1624), 15.
Vullers, 18.

* Waḥshí, 380.
Wájid 'Alí, 386, l. 12.
Warren Hastings, 94.
Wási', Sheykh Muḥammad —, 322.
Waṭwáṭ. See under Rashídu'd-Dín.
|| Wedderburn, David —, 299.
Wellesley, Marquis — (A. D. 1804), 198.
|| Westbrook, Dr —, 341.
White, Mr Harris —, 197.
Wilkins, Charles — (A. D. 1806), 288, 327.
Wilks, Captain Mark —, 197.
|| Woodhouse, Major — (1231), 182.
|| Wright, Dr William —, 405.

Xavier, Padre Geronimo —, 9.

Yaḥya b. Mo'ádh, 19.
† Yaḥyá b. Rajab (974), 244.
Ibn Yamín, 389.
Ya'qúb, Mullá — Charkhí, 58.
* Ya'qúb b. Seyyid 'Alí, 338—339.
Yáqút, 25.
* Yár Muḥammad, Sheykh —, 283.

Yúsuf-i-Dámghání, 71, ll. 10—11.
Yúsuf Gadá (752), 225.
* Yúsuf b. Muḥammad-i-Herátí "Yúsufí", 275, 277, 278.
* Yúsuf the Sheykh, 243, 251.
Yúsuf, Sheykh — Qurashí, 158.

Ẓahíru'd-Dín 'Abu'r-Raḥmán b. 'Alí esh-Shírází (d. 716), 87.
* Ẓahíru'd-Dín Fáryábí, 302.
* Ẓahír b. Maḥmúd b. Mas'úd el-'Alaví, 261—262.
ez-Zajjáj (d. 310), 19.
Zamakhsharí, 17.
* Zeyn el-'Aṭṭár, Hájí —, 212.
Zeynu'l-'Ábidín, Imám —, 322.
* Ẓeynu'd-Dín Abú Ibráhím Isma'íl ... el-Jurjání (d. 531), 211.
* Ẓuhúrí, Núru'd-Dín Muḥammad —, 279—280.
* Zúrávar Singh, 94.

NUMERICAL INDEX.

[In the columns below are shewn (1) the class-marks of the Manuscripts described in this Catalogue; (2) the number therein assigned to each; (3) the page at which each is described; and (4) the source, where this can be ascertained.]

Class-mark.	No. in Cat.	Page.	Source.
Dd. 3. 23	XLI	101—102	George I (1715).
Dd. 3. 54	CLXV	248—249	Acquired before 1665.
Dd. 4. 32	I	1	George I.
Dd. 5. 41	CCXLIX	339—340	
Dd. 5. 57	CCCVII	391—392	
Dd. 5. 74	CCCXXVII	406—409	
Dd. 6. 32	CLXIII	245—247	Belonged to Brian Braxton (1652).
Dd. 6. 41	CLXII	244—245	Acquired in Smyrna (1638).
Dd. 6. 50—51	CCXLI	335—336	
Dd. 6. 83	VII	7—9	
Dd. 6. 91	CXXXI	215—217	
Dd. 10. 6	CLXXIV	258—259	George I.
Dd. 10. 13	XL	101	
Dd. 11. 12	CCLXXXVIII	370—371	
Dd. 11. 13	XXV	63—64	George I.
Dd. 11. 16	CCXX	311—312	George I.
Dd. 11. 17	CCXXIII	312—313	George I.
Dd. 11. 29	CCXXXVIII	332—333	George I.
Dd. 12. 2	CCXLII	336	John C. Moesler. 1660.
Dd. 12. 5	CXXXII	217—218	George I.
Dd. 12. 7	CCLIV	343—344	
Dd. 12. 10	CXXXIII	218—220	D. M. Crow.
Dd. 12. 11	CCLV	345—346	George I.
Ee. 1. 27.	XXVII	69—86	Bt. at Constantinople, A. D. 1681.

Ff. 2. 21	CCCVIII	392—393	George I.
Ff. 5. 9	CCXV	307—308	
Gg. 2. 12	CXXIX	212—213	
Gg. 2. 13	XXIII	53—59	Erpenius.
Gg. 4. 22	XLIV	105—107	
Gg. 4. 23	XLV	107—108	
Gg. 5. 17	XXVIII	87—89	Erpenius.
Gg. 5. 25	CCXXX	321—326	Erpenius.
Gg. 5. 26	II	1—2	
Gg. 5. 32	CCXXV	314	
Gg. 6. 31	CLXIX	251—252	Nicolas Hobart.
Gg. 6. 32	CCLXXIV	358	Nicolas Hobart.
Gg. 6. 34	CCLXXV	359	Nicolas Hobart.
Ii. 6. 47	CLXIV	247—248	Erpenius.
Ll. 5. 25	CLXI	243—244	Nicolas Hobart.
Ll. 6. 2	XXIX	89	Wm Moore (Caius).
Ll. 6. 3	CCXXXIX	333—334	George I.
Ll. 6. 6	CCXLIII	336	Erpenius.
Ll. 6. 7	CCLXXXIV	366—367	Nicolas Hobart.
Ll. 6. 10	CLXX	253—254	Erpenius.
Ll. 6. 13	CCXLIV	337	Nicolas Hobart.
Ll. 6. 14	CLX	243	Erpenius.
Ll. 6. 15	CCCV	388—390	Erpenius.
Ll. 6. 18	CCCXXVIII	409—414	Nicolas Hobart.
Ll. 6. 29	VIII	9—10	
Mm. 2. 6	CXXVII	211—212	
Mm. 4. 15	XII	13—37	Erpenius.
Mm. 6. 3	CCLXVIII	355—356	Nicolas Hobart.
Nn. 1. 19	LIV	111—112	
Nn. 1. 20	CXCVI	286—287	
Nn. 3. 56	XCIII	167—169	N°. 301 Preston [1]).
Nn. 3. 57	XCII	166—167	N°. 302 „
Nn. 3. 58	CX	188	N°. 303 „
Nn. 3. 74	CXXVI	208—210	Given by the son of Archdeacon Lewis in 1770.
Oo. 6. 1	LXXXVII	162—163	N°. 326 Preston.
Oo. 6. 2	LXXXVIII	163—164	N°. 327 „
Oo. 6. 3	XC	165	N°. 328 „
Oo. 6. 4	XCI	165—166	N°. 329 „

1) The numbers here referred to are those given in T. Preston's *Catalogus Bibliothecæ Burckhardtianæ cum Appendice librorum aliorum Orientalium in Bibliothecâ Academiæ Cantabrigiensis asservatorum* (Cambridge, 1853).

Oo. 6. 5	CXLVI	232	N⁰. 330	Preston.	
Oo. 6. 6	CXL	229	N⁰. 331	„	
Oo. 6. 7	CLVII	241	N⁰. 332	„	
Oo. 6. 8	CXXXIX	228—229	N⁰. 333	„	
Oo. 6. 9	LV	112—114	N⁰. 334	„	
Oo. 6. 10	XXXIX	99—100	N⁰. 335	„	
Oo. 6. 11	CCXI	303—304	N⁰. 336	„	
Oo. 6. 12	LVII	114—115	N⁰. 337	„	
Oo. 6. 13	LX	116—117	N⁰. 338	„	
Oo. 6. 14	LXVII	143	N⁰. 339	„	
Oo. 6. 15	LXVIII	143—144	N⁰. 340	„	
Oo. 6. 16	LXXIII	146—147	N⁰. 341	„	
Oo. 6. 17	LXXI	145—146	N⁰. 342	„	
Oo. 6. 18	LXXXII	155—156	N⁰. 343	„	
Oo. 6. 19	LXI	117—119	N⁰. 344	„	
Oo. 6. 20	LXXXV	159—160	N⁰. 345	„	
Oo. 6. 21	XCVIII	172—173	N⁰. 346	„	
Oo. 6. 23	CCXXVIII	319—320	N⁰. 348	„	
Oo. 6. 26	CCLXIV	351—352	N⁰. 351	„	(called 352).
Oo. 6. 27	CCV	298	N⁰. 352	„	(called 252).
Oo. 6. 28	CCVIII	300—301	N⁰. 353	„	
Oo. 6. 29	CCXII	304—305	N⁰. 354	„	
Oo. 6. 30	CCLI	341—342	N⁰. 355	„	
Oo. 6. 31	CCVI	299	N⁰. 356	„	
Oo. 6. 32	CCXXIV	313—314	N⁰. 357	„	
Oo. 6. 33	CCIX	301—302	N⁰. 358	„	
Oo. 6. 34	CCVII	299—300	N⁰. 359	„	
Oo. 6. 35	LXXXI	154—155	N⁰. 360	„	
Oo. 6. 36	CXCIV	284—285	N⁰. 361	„	
Oo. 6. 37	XCIX	173—175	N⁰. 362	„	
Oo. 6. 38	XCIV	169—170	N⁰. 363	„	
Oo. 6. 39	CCCXXI	401	N⁰. 364	„	
Oo. 6. 40	CCXCIII	376—378	N⁰. 365	„	
Oo. 6. 41	LXII	119—120	N⁰. 366	„	
Oo. 6. 42	XXII	51—52	N⁰. 367	„	
Oo. 6. 43	CLXXVI	260—262	N⁰. 368	„	
Oo. 6. 44	CL	236—237	N⁰. 369	„	
Oo. 6. 45	CLXXIII	257—258	N⁰. 370	„	
Oo. 6. 46	CCX	302	N⁰. 371	„	
Oo. 6. 47	CXII	191	N⁰. 372	„	
Oo. 6. 48	CCXCI	373	N⁰. 373	„	
Oo. 6. 49	LXXV	149—150	N⁰. 374	„	
Oo. 6. 52	CLIII	239—240	N⁰. 377	„	
Oo. 6. 54	XXXIII	93—94	N⁰. 379	„	
Oo. 6. 56	LXXVIII	153	N⁰. 381	„	

Oo. 6. 57	LXXIX	153	N⁰. 382	Preston
Oo. 6. 58	LXXX	154	N⁰. 383	"
Oo. 6. 59	CLXXI	255—256	N⁰. 384	"
Oo. 6. 60	CC	290—291	N⁰. 385	"
Oo. 6. 61	CXXXVIII	227—228	N⁰. 386	"
Oo. 6. 62	XCVI	171	N⁰. 387	"
Qq. 76	CLXXV	259—260	Burckhardt.	
Qq. 174	CCXLVIII	338—339	"	
Add. 180	LI	110—111	Lewis	(1)
" *181*	CXLIV	231	"	(2)
" *182*	CXLV	231	"	(3)
" *183*	LII	111	"	(4)
" *184*	LIII	111	"	(5)
" *185*	LXX	145	"	(6)
" *186*	LVIII	115	"	(7)
" *187*	CCCIX	393	"	(8)
" *188*	CXLIII	230—231	"	(9)
" *189*	CLVI	241	"	(10)
" *190*	CXLI	229—230	"	(11)
" *191*	CXLII	230	"	(12)
" *192*	CLV	240	"	(13)
" *193*	CXLIX	236	"	(14*a*)
" *194*	CLXXII	256—257	"	(14)
" *195*	LXXXIX	164—165	"	(15)
" *196*	CCCX	393	"	(16)
" *197*	CCCXI	394	"	(17)
" *198*	CIV	179—181	"	(18)
" *199*	CCXXVI	314—315	"	(19)
" *200*	LXXIV	147—149	"	(19*b*)
" *201*	LXXII	146	"	(20*a*)
" *202*	CCLXIX	356	"	(20)
" *203*	CLXXXIV	276	"	(21)
" *204*	CCXXXV	331	"	(22)
" *205*	CCLXXXI	364	"	(23)
" *206*	XVI	40—41	"	(24)
" *207*	CCXVI	308—309	"	(25)
" *208*	CCLX	349	"	(26)
" *209*	CCXCIX	382—383	"	(27)
" *210*	CLXXXV	276—277	"	(28)
" *211*	CCXLV	337	"	(29)
" *212*	CLXXXI	271—272	"	(30)
" *213*	CCXXXIII	330	"	(31)
" *214*	CIX	187—188	"	(32)
" *215*	C	175—176	"	(33)
" *216*	CLXXXVI	277—279	"	(34)

Add. 217	CCLVII	347—348	Lewis	(35)
„ *218*	CCLXXXVI	368—369	„	(36)
„ *219*	CCLXXXVII	369—370	„	(37)
„ *220*	CCXCII	374—376	„	(38)
„ *222*	CLXXIX	265—267	„	(40)
„ *223*	CXXXIV	221	„	(41)
„ *224*	CLXVII	250	„	(42)
„ *225*	CLII	238—239	„	(43)
„ *228*	III	2—4	„	(46)
„ *229*	LVI	114	„	(✠)
„ *230*	IV	4—6	„	( )
„ *231*	CCC	383	„	(A)
„ *232*	CCCXIV	395—396	„	(B)
„ *233*	CCCXV	395—396	„	(C)
„ *234*	CCCXII	394	„	(D)
„ *235*	CCCXIII	394—395	„	(E)
„ *238*	CLXXXIII	274—276	„	(H)
„ *239*	CCLIX	348—349	„	(I)
„ *240*	V	6	„	(K)
„ *241*	CLI	237—238	„	(L)
„ *242*	CCCXXVI	405—406	„	(M)
„ *243*	XLVI	108—109	„	(N)
„ *244*	XLVII	109	„	(O)
„ *245*	XLVIII	109	„	(P)
„ *246*	XLIX	109—110	„	(Q)
„ *247*	L	110	„	(R)
„ *248*	CCLXXXIX	371—372	„	(S)
„ *249*	CCLXI	349—350	„	(T)
„ *250*	CCXXII	312	„	(V)
„ *252*	XIX	46	„	
„ *253*	CLXVI	249—250	„	
„ *254*	CXCV	285—286	„	
„ *260*	CCLII	342—343	R. Masters, 1794.	
„ *261*	CLXXXII	273—274		
„ *264*	XX	46—48		
„ *267*	CCLVI	346—347		
„ *268*	CXXVIII	212		
„ *269*	CXCVII	287—288	East India Co., 1806.	
„ *270*	CCXXXII	327—330	East India Co., 1806.	
„ *285*	CCCXXXVII	xxxiv—xxxv	? Burckhardt.	
„ *286*	CXIX	198	Dr. Claude Buchanan, 1809.	
„ *302*	LXIX	144		
„ *303*	XXI	48—51		
„ *304*	CVIII	185—187		

Add. 307	CXXX	213—215	
„ 308	CXXIV	205—207	
„ 310	CCLVIII	348	
„ 311	CCCXXIII	402—403	Prof. Palmer.
„ 312	CXCVIII	288—290	
„ 313	XXIV	59—63	
„ 314	CCXVII	309	
„ 315	CCXVIII	309—310	
„ 316	LXXVI	151	Bought, Dec., 1864.
„ 327	VI	6—7	Bought, April, 1865.
„ 328	XXXI	91—92	„ April, 1865.
„ 329	XXXII	92—93	„ April, 1865.
„ 407	XLIII	102—105	R. E. Lofft, 1867.
„ 408	CI	176—177	„ „
„ 409	CII	176—177	„ „
„ 410	CLVIII	242	„ „
„ 411	CCI	292	„ „
„ 412	XCV	170—171	„ „
„ 413	CXVI	194—195	„ „
„ 414	CCCXVIII	398	„ „
„ 415	CLXXXIX	281—282	„ „
„ 417	CLXXVII	262—263	„ „
„ 418	CXXXVI	223—226	„ „
„ 419	CCXLVI	337—338	„ „
„ 420	CXVII	195—196	„ „
„ 421	CCCXXII	401—402	„ „
„ 422	XXX	90—91	„ „
„ 423	LXVI	122—142	„ „
„ 426	CCLXXIX	362—363	„ „
„ 427	CCCVI	390—391	„ „
„ 428	CCCXXXVIII	xxxv—xxxvi	„ „
„ 429	CCCXXXIX	xxxvi—xxxvii	„ „
„ 430	CCXXXIV	330—331	„ „
„ 439	CXC	282—283	Renouard's sale (1867).
„ 566	CCCXXIV	404—405	Henry Bradshaw, 1868.
„ 567	X	11—12	Henry Bradshaw, 1868.
„ 573	CLXXXVIII	280	C. Mather, 1868.
„ 574	CCCII	385	C. Mather, 1868.
„ 584	CLXXVIII	263—265	R. E. Lofft, 1869.
„ 586	CCXIV	306—307	„ „
„ 587	CCLXII	350	„ „
„ 681	LXXXIV	158	Bought, Feb. 1870.
„ 748	CXXV	207—208	Representatives of Rev. Prof. Williams, 1870.
„ 750	CCLXXXII	364—365	„ „ „

Add. *751*	CXCIII	284	Representatives of Rev. Prof. Williams, 1870.
„ *752*	XXXIV	94	„ „ „
„ *753*	LXXVII	152—153	„ „ „
„ *754*	LXIII	120—121	„ „ „
„ *755*	LXIV	121—122	„ „ „
„ *756*	CCXXIX	320—321	„ „ „
„ *759*	CCXLVII	338	„ „ „
„ *777*	CCXCVII	381	„ „ „
„ *778*	XXXV	94—96	„ „ „
„ *784*	CCXXI	312	„ „ „
„ *794*	CLXXX	267—271	„ „ „
„ *795*	CXLVII	232—234	„ „ „
„ *796*	CCXXXVII	332	„ „ „
„ *797*	IX	10—11	„ „ „
„ *801*	CCCI	383—384	„ „ „
„ *804*	CCLXX	556	„ „ „
„ *805*	CCXCVI	380—381	„ „ „
„ *808*	CV	181—182	„ „ „
„ *810*	CCIV	295—298	„ „ „
„ *811*	CLIX	242—243	„ „ „
„ *812*	CCLXXVII	360—361	„ „ „
„ *813*	CXIV	192—193	„ „ „
„ *816*	CXI	189—190	„ „ „
„ *817*	CCXIX	310—311	„ „ „
„ *818*	CCXL	334—335	„ „ „
„ *821*	CXV	193—194	„ „ „
„ *822*	CCCXX	399—400	„ „ „
„ *823*	CCXXXI	326—327	„ „ „
„ *824*	XIII	37—38	„ „ „
„ *825*	XIV	37—38	„ „ „
„ *827*	XV	39—40	„ „ „
„ *828*	CCCXVI	396	„ „ „
„ *831*	CXIII	191—192	„ „ „
„ *832*	XVIII	43—45	„ „ „
„ *834*	CCCXVII	396—398	„ „ „
„ *835*	CXCIX	290	„ „ „
„ *837*	CLIV	240	„ „ „
„ *838*	XVII	41—43	„ „ „
„ *839*	CCXCVIII	381—382	„ „ „
„ *846*	CCXXVII	315—319	„ „ „
„ *887*	CXXXVII	226—227	Dr. Wm Wright, 1873.
„ *922*	CCXCV	379—380	Bought 1874.
„ *1043*	CCLXXXV	367	„ 1873.
„ *1044*	XI	13	Rev. W. Dixon, 1874.

Add. *1055*	CCII	292—293	Whitley Stokes, 1872.	
„ *1079*	LXV	122	Dr. W^m^ Wright, 1873.	
„ *1080*	CLXVIII	251	„	„
„ *1081*	CCCXXV	405	„	„
„ *1082*	XCVII	172	„	„
„ *1084*	CXXIII	202—204	„	„
„ *1086*	CXXXV	221—223	„	„
„ *1087*	CCCIII	385—386	„	„
„ *1088*	XLII	102	„	„
„ *1090*	CXCI	283	„	„
„ *1091*	CXCII	283—284	„	1874.
„ *1095*	XXXVI	97	Bought 1874.	
„ *1096*	XXXVII	97—98	„	„
„ *1097*	XXXVIII	97—98	„	„
„ *1098*	CVI	183	„	„
„ *1099*	CVII	184—185	„	„
„ *1100*	CCLIII	343	„	„
„ *1109*	CCLXXX	363—364	„	1875.
„ *1573*	CCLXXI	357	„	1876.
„ *2623*	LXXXIII	156—157		
„ *2624*	CXXI	201—202	Bought.	
„ *2625*	CCLXXVI	360	„	
„ *2626*	CCLXXII	357	„	
„ *2627*	CCCIV	387—388	„	
„ *2628*	CCXXXVI	331—332	Dr. W^m^ Wright.	
„ *2629*	CCL	340—341	Dr. Westbrook.	
„ *2669*	CCCXIX	399	Henry Bradshaw.	
„ *2771*	CCLXXIII	358		
„ *2772*	CIII	177—179		
„ *2773*	CXVIII	196—198	Bought, Dec., 1864.	
„ *2774*	CCLXIII	350—351		
„ *2778*	LXXXVI	160—162		
„ *2906*	CXX	199—201	M^rs^ Badger, 1888.	
„ *2934*	LIX	115—116	Bought, 1888.	
„ *2986*	CXLVIII	235		
„ *2998*	CLXXXVII	279—280	F. Jenkinson.	
„ *3139*	CCXIII	305—306	T. Brooks Bumpsted.	
„ *3146*	CXXII	202	Bought, 1894.	
„ *3147*	CCLXV	353	„	„
„ *3148*	CCLXVI	353—354	„	„
„ *3149*	CCLXXVIII	361—362	„	„
„ *3150*	CCLXXXIII	365—366	„	„
„ *3151*	CCLXVII	354—355	„	„
„ *3152*	CCXC	372—373	„	„
„ *3153*	XXVI	64—69	„	„

Add. 3154	CCXCIV	378—379	Bought, 1894.
„ *3194*	CCCXL	xxxviii—xxxix	Prof. Robertson Smith.
„ *3195*	CCCXLI	xxxix	„ „
„ *3196*	CCCXLII	xxxix—xl	„ „
„ *3197*	CCCXLIII	xl	„ „
„ *3209*	CCIII	294—295	Bought, 1895.
„ *3231*	CCCXXIX	415—416	Mrs Bensly, 1895.
„ *3248*	CCCXXX	416—417	„ „
„ *3250*	CCCXXXI	418	„ „
„ *3253*	CCCXXXII	418—420	„ „
„ *3254*	CCCXXXIII	420—422	„ „
„ *3255*	CCCXXXIV	422	„ „
„ *3263*	CCCXXXV	422	„ „
„ *3273*	CCCXXXVI	423—424	Hitherto unclassed.

CORRIGENDA.

On p. 6, in l. 16, read "occupies".

„ „ 49, in l. 27, „ "Transcription".

„ „ 59, „ „ 29, „ "Riḍá-Qulí".

„ „ 145, between Nos LXX and LXXI, insert the heading "HISTORY OF THE ṢAFAVÍS".

On p. 167, in l. 13, for رحیی read رحیمی.

The heading "COSMOGRAPHY" occurs twice, on pp. 201 and 208. The work described on the latter page (N°. CXXVI) should have preceded those treating of Ethics (Nos CXXIV—CXXV).

On p. 202, l. 12, for نزهة read نزهة.

„ „ 243, between Nos CLX and CLXI, insert the heading "PERSIAN-TURKISH DICTIONARIES".

On p. 290, l. 22, for "at" read "as".

„ „ 294, add, at the end of the first paragraph, "Formerly in the possession of Prof. Samuel Lee, whose autograph it bears. It is described at p. 61 (N°. 180) of the Catalogue of his *Oriental Manuscripts purchased in Turkey*."

On p. 327, l. 23, for "Williams" read "Wilkins".

RY

RETURN TO → CIRCULATION DEPARTMENT
202 Main Library 642-3403

LOAN PERIOD 1	2	3
4	5	6

LIBRARY USE

This book is due before closing time on the last date stamped below

DUE AS STAMPED BELOW

FORM NO. DD6A

UNIVERSITY OF CALIFORNIA, BERKELEY
BERKELEY, CA 94720

Ⓟs

U.C. BERKELEY LIBRARIES
C038177021

572303

UNIVERSITY OF CALIFORNIA LIBRARY

LIBRARY USE ONLY